W Baldwin 150 5th Av

Zion's Herald

WEDNESDAY, MAY 24, 1899

THE DEAD SOLDIER BOY

HE fell not in fierce battle,
He died not in the fray;
Upon no shout of triumph
His spirit passed away;
But weak and worn with fever,
Of camp abuses bred,
Death took him, brave young soldier,
Whom love and glory led.

A year ago — ah, pity! —
How bright and brave his dream!
He saw the banners blowing,
The bayonets a-gleam.
Then rang the longed-for summons,
The beating of the drums.
Alas! the rose of glory
That ne'er to blooming comes.

The brief, proud pageant over,
In Southern camp they bore
The long and weary waiting
For bays they never wore.
And there our soldier sickened;
They missed him from his place —
No more toward fame or glory
He turned his longing face.

But died he not a hero?
Aye! noblest of the brave.
His life, all unrewarded
By victor's palm, he gave.
His sacrifice the greatest
That patriot can make —
He yielded his sweet manhood,
Uncrowned, for country's sake.

Then o'er that wasted body
Our shining banner spread,
And lay a wreath of myrtle
Upon the soldier's head.
O mother, father, sweetheart,
Ye are not all who weep —
Beneath the nation's tablet
Your soldier boy shall sleep!

Written for Zion's Herald by

James Buckham

A MODERN NECESSITY

SOME things it costs less to have than not to have. Some things you cannot afford, and some things you cannot afford not to afford. In these times there is one thing, fellow Christian, you cannot afford to do without, namely, one or more religious newspapers coming with welcome weekly visits into your home. There are many weighty reasons why this is true, least important among which is the fact that they are so inexpensive. This is said to be the age of cheap books, but no books compare in cheapness with the religious newspaper. The price is usually about $3 per year. For this sum the subscriber receives reading matter, fresh, able and interesting, equal in amount to an octavo volume of 400 pages every month. One each month means twelve such volumes for the year, or the value of $18.

A more important consideration is the fact that they are so ably conducted. The prominent religious journals of the present day represent a vast aggregate of money, enterprise and brains. They are edited by trained and accomplished newspaper men who stand in the forefront of Christian thought and activity. . . .

As these facts suggest, the religious paper has become a recognized and important educator. Who can overestimate the value of its discussions by able men in the ministry, as well as in other professions and occupations, of the great public questions of the day; its advocacy of moral reforms, its dissertations on doctrines and duties, and its general scope of important information? It is the champion of every good cause, the ally of every pastor and church officer, and the friend of every worker, for it is identified with every branch of the activities of the church. Because of its practical treatment of our every-day difficulties and opportunities, because of its general stimulating influence on the intellectual and spiritual life, and because of its many-sided helpfulness, the religious paper has become a real necessity to every Christian who, while growing, wishes to grow yet more abundantly in knowledge and in grace.

Think of one to whom Christ said: "Go teach all nations," and bearing a part of the responsibility for the world's conversion, and yet so far from being alert himself in the matter, not knowing what others are doing in promoting the great enterprise. Ask him about the churches and their progress, the missionary fields and their operations, and he can tell you nothing; he does not even read about them. . . . The religious paper is a great and important stimulus to all forms of Christian activity. It is almost universally the testimony of pastors that their most efficient and earnest helpers are readers of the church papers. It is only natural that it should be so. They most appreciate the church's needs. They are most intelligent and up to the times in regard to best methods of work. They best understand the necessities of the Sabbath-school and young people's societies, and how to meet them. In all departments they can be relied upon for more persistent and intelligent service. Intelligence, not ignorance, is the real mother of devotion. It is ever the intelligent Christian who will pray most prevailingly, labor most untiringly, and give most liberally. This is a universal fact of experience.

After all, possibly it is in the family life that the value of a religious paper is most noticeably felt. Truly, here all the other motives concentrate and intensify. But add now, as we may, the all-important fact of its power of expulsion. People express astonishment at the amount of pernicious literature read. Yet, in frequent cases, how little have Christian parents done to check the evil by about the only possible method, namely, that of creating a better taste by a supply of better food. As some one has said: "Children that are well fed are seldom seen on the street eating from the garbage-barrel." The principle is just as true in the matter of family reading. "Be not overcome of evil, but overcome evil with good." . . .

No young convert taking such a paper but would find it confirming his faith and good resolutions, widening his horizon of truth, and strongly promoting his growth in grace. No Christian young man or young woman alone in a great city but would find it bringing ever welcome and helpful companionship and a fine source of intellectual and spiritual uplift. No young married couple but, next to the family altar, should afford to subscribe for a thing so desirable as a good religious paper. Both belong to fireside hours, and would sanctify the home ties and draw their hearts closer together. And certainly no aged Christian or "shut-in" but would greatly appreciate the regular weekly visits of this "silent pastor," ever bringing comfort, companionship and messages of cheer. . . .

Use strategy. Do not try to pump out darkness; let in the light. Ulysses had great difficulty in passing the dangerous island of the Sirens; not so with Orpheus, for he had a sweeter song in his own soul. Try the wise strategy of displacement by pre-occupation. The best way to keep literary evil out of your family is to keep literary good in plentifully. No investment that any parent can make will give better results. As a pastor warmly interested in the welfare of my people, I wish it were in my power to put one or more good religious papers into every family in my congregation. In every case where none are now taken, I doubt not it would expand the intellect, open the heart, incite to more diligent study of the Bible, lead to greater interest in Sunday-school, church and mission work, widen the whole mental, moral and spiritual outlook and prove a powerful stimulus to Christian growth. — GERARD B. F. HALLOCK, in *New York Observer*.

Do not let any of us complain that our circumstances are making us evil. Let us manfully confess, one and all, that the evil lies in us, not in them. — *F. D. Maurice.*

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Eighty Years Old

Today the English people are celebrating the eightieth anniversary of the birth of Queen Victoria. The week preceding this event was one of the busiest of the London social season. The Queen returned from the south of France much refreshed by her visit, and has carried out her plans without a break. The State ball last Thursday evening was of the most brilliant type, and its guests were the noblest in the kingdom. The program for today includes a reception by the Queen to afford an opportunity for the members of her family to present their congratulations, a serenade by a choir of 250 trained voices in the great quadrangle at Windsor (to which the Queen will listen from a room overlooking it), a review of the Scots Fusileer Guards, a service of thanksgiving in the Royal Chapel, a drive through Windsor, passing under a magnificent floral arch, and grand opera in the evening. The 20th of next month will mark the close of the sixty-second year of her reign.

Peace Conference Opened

Last Thursday, the thirty-first anniversary of the birth of the Czar, the Peace Conference was opened at The Hague. The Netherlands Minister of Foreign Affairs delivered the inaugural address and welcomed the delegates. The first official act was to send a message to the Czar declaring that the Conference sincerely desired to co-operate with him in the great and noble work which he initiated, and tendered to him its profound gratitude. Baron de Staal, the Russian ambassador to Great Britain, was elected president. Count Muravieff, Russian Minister of Foreign Affairs, speaking for the Czar, has suggested ten points on which some definite understanding seems possible. Among these are an agreement not to increase existing naval and military forces for a fixed period; to discontinue building men-of-war with rams, the use of submarine torpedoes and some of the more terrible explosives; to declare neutral all vessels saving men wrecked in naval battles; to revise the declaration of 1874 concerning the laws and customs of war, also to extend the principles of the Geneva convention to naval warfare; and to accept the principle of mediation and arbitration in such cases as lend themselves thereto. This is a magnificent program, and already much of the skepticism in regard to the outcome has disappeared; while the number of those who now question the sincerity of the Czar himself is very much smaller than at any time since he issued his invitation last August.

Russia as a Peacemaker

Nicolas III. is following the traditions of his family in putting himself on record as an advocate of peace. It was to his great-great-uncle Alexander that the Holy Alliance of 1815 owed its origin. Francis of Austria and Frederick William of Prussia joined with him in a declaration that the principles of justice, charity and peace should be the basis of their international administration, in accordance with the precepts of the Gospel. The King of France, Louis XVIII., and George III. of England were members of the Alliance in their individual capacity, but without power to bind their kingdoms. A conference was held at Vienna, in 1822, to consider the insurrections in Spain and Portugal, and the political state of Italy and Greece. Its advice was bad, but it was followed, and the Alliance imposed its will on continental Europe. When it attempted to cross the seas and proposed to call another meeting in 1823 to devise means of pacifying Spanish America, then in revolt against Spain, England promptly interposed an objection, and President Monroe formulated his expression of opinion which has ever since been known as the Monroe Doctrine. The Holy Alliance lost its inspiring genius with the death of Alexander in 1825, and lost its power by the success of the French Revolution in 1830.

Army Canteens

Congress abolished the canteen. The law is as plain as the intent to which the clearest expression was given when the subject was under discussion. The canteen exists by the grace of the Attorney General and by permission of the President as Commander-in-Chief. The Secretary of War has ordered all commanding officers to report its operation and effect so that Congress may have reliable information. Congress cannot frame any law that, in the opinion of nine out of every ten men in the United States, will more plainly abolish the canteen than the law now on the statute books. While the Secretary is taking this action, the National Temperance Society has appointed a committee to appeal to the Supreme Court to interpret the law. The Society is confident that the decision of the Attorney General will not be sustained, and in this it is probably correct. It will also appeal to the President to abolish the canteen by executive order, and thus carry out the intent of Congress. If the Secretary of War will address a letter of inquiry to the rank and file of the army and to the mothers of these young soldiers, he may get some information not to be obtained elsewhere. The sale of intoxicating liquor to soldiers, in the opinion of many military authorities, is a blunder for which there is no excuse, and in the opinion of Christian people an evil for which there is no remedy except total abolition.

Gomez Issues Manifesto

General Maximo Gomez, the Cuban leader, issued his promised manifesto last Thursday. It is temperate in tone and conciliatory in policy, but is regarded as unsatisfactory by a very large majority of those most interested. The first part of the manifesto is taken up with an explanation of his own course and an attempt to vindicate it. In this part he is most successful. Gomez has been quick to recognize the impractical, and zealous to avail himself of every opportunity to advance the interests of the Cuban republic. Defeated in his attempts to obtain more money from the United States for the relief of the soldiers, in his scheme for a Cuban militia to be composed of ten thousand men, and in his attempt to effect a compromise in regard to the surrender of the arms now in possession of his army; discredited by the Cuban assembly and disowned by many of the Cuban generals, he appeals to the soldiers to return to their homes and practice patience as an additional proof of their heroism, and charges them not to let any pretext interfere with the attainment of the independent government for which three generations have struggled.

Ravages of Tuberculosis

At the first meeting of the 26th Annual Conference of Charities and Corrections, now in session in Cincinnati, Dr. George F. Keene of Rhode Island read a paper on municipal responsibility for the spread of contagious diseases, and especially of tuberculosis. All the plagues of history have not demanded as many victims as this one, which is confined to no race and limited to no country. The fact that every year more than 100,000 persons in the United States lose their lives because of this dread disease, is quite enough to attract attention; while the assurance that all communication of the disease must be by infection, and that the chief source of infection is the sputum, is reason

enough for definite and decisive action. If it be true, as stated, that a patient throws off more than four billions of the tubercle bacilli every twenty-four hours, and that some of them will live for three years after they have apparently turned to dust, the complete isolation of all persons afflicted with this dread disease would seem to be a matter of municipal responsibility. Public sanitation is mightier in results than the most scientific medication. An international congress on tuberculosis meets in Berlin, Germany, today, and will be formally opened by the Empress. Full delegations from England, France, and the United States are in attendance.

Transvaal and Cape Colony

The British secretary of state for the colonies has announced in the House of Commons that Sir Alfred Milner, Governor of Cape Colony and High Commissioner, is to confer with President Kruger of the Transvaal on matters of interest to the English people. They will meet at Bloemfontein, the capital of the Orange Free State, May 30, and will be the guests of President Stein of that republic. It was President Stein who suggested the conference, and it met the instant approval of the home secretary, who saw in it a promise of securing some concessions from Oom Paul in favor of the Uitlanders. The latter has not committed himself any further than to consent to discuss every proposal tending toward a good understanding between the Transvaal and Great Britain, provided the independence of his own country is not impugned.

Geographers Exclude Spanish

To the surprise of all, the regret of many, and the indignation of not a few, the International Geographical Congress, to convene in Berlin for its seventh session next summer, has limited the languages to be used to English, French, German and Italian — thus dropping the Spanish tongue from its deliberations. English is the language spoken by the largest number of people, the second place is held by the German, the third by the Spanish, the fourth by the French, and the fifth by the Italian. Seventeen independent States use the Spanish language, and that is more than twice as many as make use of the other four languages. The work of the old Spanish geographers and discoverers is seen in the wide prevalence of the peoples who speak their tongue. It seems a mistake to exclude from a geographical conference the vocabulary which has descended from the days when Spain led the world in discovery, and published geographical works in her own tongue which are worthy a place beside the very latest publications of any nation.

Missouri Takes Another Step

The Governor of Missouri has just signed a bill to impose a special tax on department stores. Its avowed object is to protect and encourage the small traders. Merchandise is divided into three sections, and included in these are eighty eight classes. Stores must confine their business to certain specified classes, or not employ more than fifteen persons. If they attempt to sell anything not contained in the classes selected they must pay a special license tax of from $300 to $500 on each department. This would tax the department stores out of existence if the courts do not pronounce the law unconstitutional. There will be much litigation before the question is settled. Missouri is contemplating the passage of a law to prevent the concealment of mortgages from the tax assessors in order to avoid paying taxes on this class of property. One of the features is most drastic. It provides that any person who has given a mortgage on his property can protect himself from foreclosure by showing that the holder of the mortgage has not included it in the annual list of taxable property which he has furnished the assessor. Missouri, Texas, Alabama and Arkansas have made a record for legislation of this character during the last three months.

Settled at Last

It would seem as if the long controversy in regard to the Cuban army were settled at last. Gen. Brooke decreed that only those soldiers who voluntarily surrendered their arms should be allowed to share in the $3,000,000 placed in his hands for their benefit. There was instant and emphatic objection by the rank and file of the army, and this was increased when it became known that each soldier would receive only $75. They declared that as they had not been conquered in battle they had the right to retain their arms, and refused to listen to the proposition. Gen. Brooke, after consulting with Gen. Gomez, agreed to compromise and allow the soldiers to turn in their arms to the mayors of the Cuban towns. When the Secretary of War was informed of this, it is reported that he strenuously objected first, but on learning that the arms were to be stored in the arsenals at Havana and Santiago under the custody of the United States, he recommended the proposal to the President. The President has approved the plan, and it is expected that the payment of the money will begin without delay.

Model Town for Negroes

It is currently reported that an attempt will soon be made to establish a model town for Negroes on Long Island. No white person is to be allowed to own real estate within the limits of the town, but the capital of certain white philanthropists may be used in erecting factories to furnish employment. At first one thousand model Negroes from the South will be selected, and if all goes well this number will be increased to fifteen thousand. This plan is better than that to colonize American Negroes in Africa, but that is about all that can be said of it. "Model Negroes" would probably be more prosperous, and better contented, in the South than in the climate of Long Island. Such a type of men, whether white or black, is not likely to be tempted by this "model town, based on communistic principles." Facts appear to show that segregation is not good for the Negro, and after all the failures of societies of this kind it must be confessed that the outlook is not promising. "Model Negroes" will be able to take care of themselves, and if it should seem to their advantage to move North or West, they would probably find some way to make the change. For the great multitude of Negroes who cannot pose as "models" the proposed plan has nothing to offer.

General Wood in Cuba

General Wood, the Military Governor of Santiago, has just finished his first tour through the interior of the province. He went to Manzanillo by steamer, returning over land. He reports the condition of the country to be generally prosperous. Sugar cane is being planted under conditions which warrant the expectation of a full crop. Everywhere the people seemed anxious for a stable government. He was received with enthusiasm, the people being inclined to favor annexation. The reports that the region is infested with brigands he declares are entirely false. The 30th of May will be celebrated as Memorial Day both by the Cubans and Americans.

Five-Per-Cent. Philanthropy

Three years ago a company was formed in New York city to erect and maintain model tenements, urban and suburban. The capital was $2,000,000, and the managers were men of national reputation for business enterprise. Although making haste slowly, they have already demonstrated, what was well known before, that there are few investments that will pay better dividends than tenement houses, well built, conveniently arranged, and provided with adequate sanitary arrangements. The largest plant established up to this time has been occupied about a year. The rentals have been sufficient to cover all expenses of maintenance, interest on the mortgage, fifty per cent. of the expenses of the company, one per cent. for a sinking fund, and five per cent. on the amount invested. The rents are no higher than those charged in the neighborhood, while the accommodations are much better. The company is convinced that it will be able to accomplish its object, which was to develop a greatly improved type of tenement structure which should also prove financially profitable. Better homes for the working people means better workmanship and better citizens. These results as a reward for one's efforts, and five per cent. on the necessary capital, ought to satisfy everybody who has money to invest.

Density of Population in China

China is one of the most densely populated countries in the world. A comparison between the population of some of the provinces of China and some of our own States is interesting. The province of Hu-Peh, with an area less than that of Ohio and Indiana, has a population of 33,365,005, while the population of the two States is only 5,864,720. Kwang-Tung has a population of 29,706,249, while Kansas, with the same area, has a population of 1,427,096. Shan-Si

has 12,211,453 inhabitants, while Illinois, with about the same area, has 3,826,851. Chi-Li, with a population of 17,937,000, has the same amount of land that Georgia has with 1,837,353 inhabitants. Ngan-Hwuy has a population of 20,596,288; New York has 5,997,853 inhabitants with about the same area. Kiang-Su has 20,905,171 inhabitants, and Pennsylvania, with the same area, has 5,258,014. Shan-Tung has a population of 36,248,000 and an area as large as that of New England, which has a population of 4,700,945. Sze-Chuen, with a population of 67,712,897, has about the same area as the States of Ohio, Indiana, Illinois and Kentucky, whose combined population is but 11,350,209 — while the population of the United States is about 70,000,000.

Steamer Paris Ashore

The steamer Paris of the American Line left Southampton for New York on Saturday. She called at Cherbourg and took on fifty passengers, leaving there at six o'clock Saturday evening. Early on Sunday morning she struck an outlying ridge of the Manacles, on the coast of Cornwall, and remained fast. The sea was smooth, and her 386 passengers were landed without accident. The best of discipline prevailed. There was no crowding, no confusion, and, after the first excitement, no signs of panic. At this moment the cause of the disaster is most mysterious. It was not a bad night, and the captain has had ample experience in navigating the dangerous coast; and yet the steamer was at least ten miles off her course and going at full speed, according to the published reports. The Paris has been an unfortunate ship in many ways, having had an unusual number of accidents while under the command of a man of enviable reputation for seamanship and good judgment. The North German Lloyd steamer Bremen will take the passengers of the Paris to New York.

Presbyterian General Assembly

The General Assembly of the Northern Presbyterian Church met at Minneapolis last Thursday, and Rev. R. F. Sample, D. D., of New York was elected Moderator. His election was a victory for the Moderate Conservatives. The eloquent sermon by Dr. Radcliffe, the retiring Moderator, showed the importance which the Presbyterians still place upon preaching. It was a stirring call to new fields and larger work. He urged the use of a telescope instead of a microscope in planning for church work. The financial reports presented were most encouraging. The receipts for foreign missions during the year were $863,743 and for home missions $866,906; for church extension work there have been used, in loans and gifts, $129,660; and the societies managing these interests closed the year without any deficit. The reception of Dr. Briggs into the Protestant Episcopal Church is apparently regarded by the members of the Assembly as a piece of good fortune. There is still the case of Dr. McGiffert, which is the occasion of some discussion. He has addressed a very courteous letter to the Assembly in which he claims that his views are in accord with the faith of the Presbyterian Church and of evangelical Christendom in all vital and essential matters, and refuses to withdraw from the church. Whether the objections against him will be withdrawn, or whether he will be tried for heresy, has not yet been decided.

Protest against Lynching

Last Saturday representative women of Boston met to enter their protest against the barbarous lynching of Negroes, especially in the South. While appreciating the difficulties in the way of reform, the demand for better protection of the colored race was pressed with much force and feeling. A despatch from Indiana, about the same time, indicated one new ally in the contest against this crime. It seems that some time ago a sheriff allowed a Negro prisoner to be taken from his custody and lynched. His heirs having sued the officer for damages to the extent of $25,000, the United States District Court at Indianapolis has ruled that the sheriff is responsible, and the suit will be pressed. The sentiment of the public, the letter and the spirit of the law, and the judgment of all the courts, are clear in their condemnation of this barbarous crime. It ought not to be difficult to put a stop to it with such allies as these.

Malden's 250th Anniversary

The city of Malden, one of the most beautiful suburbs of Boston, is giving the week to a fitting celebration of its 250th anniversary. The celebration really began last Sunday with religious services which were largely attended. The prominence attained by the Roman Catholics, and the fact that a bishop of the Protestant Episcopal Church was one of the chief speakers, might possibly have troubled some straggling Pilgrim or Puritan, but neither of these features appears to have disconcerted the managers or struck the general public as being out of place. The scholarly oration by Hon. A. H. Wellman, son of the distinguished Congregational minister of that name, was enough to redeem any celebration from the charge of being commonplace. The program is sufficiently varied to furnish something for every variety of taste, and the citizens have entered into the spirit of the occasion with a heartiness that insures its complete success. The decorations have been highly commended, and nothing appears to be lacking to mark this as one of the most noteworthy of all our municipal anniversaries.

Peace Jubilee in Washington

The three days' celebration of the declaration of peace began in Washington yesterday with a salute of thirteen guns at sunrise. Another salute of forty-five guns, one for each State, was fired at noon, and then came the military and naval parade reviewed by the President. A display of fireworks in the evening closed the first day. Today there is to be a parade of civic organizations and boards of trade, with a public reception at the White House, and more fireworks. Tomorrow is to be the grand culmination, marked by many attractive features. Thirteen divisions will march through the city, the whole forming a historical pageant of thirteen periods of our national history. The celebration will close the same evening with tableaux and a masked carnival of the Mardi Gras order. There have been so many celebrations of this subject that it has been found difficult to arouse anything more than a local interest in this one.

Events Worth Noting

It is estimated that the postal receipts for the present fiscal year will amount to about $100,000,000; last year they were $87,640,000.

The Spanish cruiser Reina Mercedes has safely arrived at Hampton Roads, Va., from Santiago. She will be taken to the Norfolk navy yard and refitted for service.

Gen. Guy V. Henry, late Military Governor of Porto Rico, arrived in New York last week on board the transport McPherson with 650 discharged soldiers. He speaks in hopeful terms of the possibilities of the island.

The imports during the month of April were valued at $65,231,536 — an increase of $9,285,126 over those of April, 1898. The value of goods exported during the month was $86,569,890 — a decrease of $11,443,689 from those of the corresponding month of last year.

Governor Roosevelt called the Legislature of New York together in extraordinary session last Monday night to perfect the bill providing for the taxation of public franchises as real estate. He is reported as saying that unless the bill is perfected this week he will sign it in its present form.

Last Thursday 3,000 postmen of Paris struck for higher wages, and for one day there was no regular delivery in that city. The Government declined to accede to the demand, and notified the strikers that unless they returned at once to their work they would be discharged. Friday morning they were all at work again.

The Cour de Cassation will meet again in Paris on the 29th, and will at once begin the final revision of the Dreyfus trial. The publication of what purports to be the evidence produced before the court martial which tried that officer has created intense excitement, but there have been no such scenes as those which marked the earlier stages of the revision.

Dawson City has been destroyed by fire, and the property loss is estimated all the way from $1,000,000 to $4,000,000. The business part of the town was burned to the ground, and there was no insurance of any kind. One report gives the date as April 21, and the other as April 26, but the fact that there has been a most disastrous fire does not appear to be questioned. The loss of provisions will entail serious suffering, and as it will be some time before merchandise can reach the place, prices of what remains have been more than quadrupled.

A WREATH FOR THE BRAVE

MEMORIAL Day again draws near. It will be observed even more widely and feelingly than usual. It should be. Days when our flag is being carried at the head of marching, charging columns and men are giving their lives in its defense, may well stir the pulses afresh and bring yet more vividly to mind both what has been suffered that this flag may float, and what are the blessings for which it stands. It means liberty; it means peace. But it also bears clear testimony that true peace must often be gained by fighting, and that when license to do wrong is claimed in the name of liberty, that claim must sternly be denied.

A small but noisy knot of men, whom it is the extreme of courtesy to call by no harsher name than impracticable theorists, have filled the air of late with vehement denunciations of all who under any circumstances give the slightest countenance to war, which they are fond of styling "hell." It may be freely granted that war is not lovely either from the moral or the industrial point of view; it is not directly a means of grace to most of those affected by it; it stimulates bad passions and works many and various evils; it is a very serious and terrible business. Nevertheless, compromise with principle, abandonment of righteousness, base submission to outrageous tyranny, indifference to the cry of the oppressed, cowardice, pusillanimity, craven fear of loss or hardship — these things are much more serious and terrible. That nation which cannot and will not fight when there is just occasion, which has nothing which it prizes more than ease or gold or limb or life, forfeits the respect of mankind and cannot look itself in the face without shame.

Let no one, therefore, be half-hearted in his celebration of this Memorial Day of 1899. Let the full meed of praise be given once again to those brave men, loyal sons of liberty, who went forth at their country's call and carried through successfully that war which prevented disunion and made the nation truly one in a sense in which it never was before. Never can their glory fade. Never can they have too much regard for those who enjoy the blessings won by their valor. Let every soldier's grave be visited, every sacred tomb be garlanded with flowers, and every lonely heart be comforted by the thought, "He died for his country."

And the brave boys in blue who have fought in the more recent war with Spain, or are fighting still under the old flag — let them come in for a full share of praise. They deserve it. Their noble deeds have added new lustre to the name of the American soldier and the American citizen. They have drawn to them the admiring gaze of the whole world. We are respected in the eyes of the nations as never before on account of what these hardy tars on the sea and heroic riflemen on the land have dared and done. They should have the unfaltering support of every lover of his land. It will be seen in due time, even more clearly than now, that they who have fallen have not died in vain; unborn generations, who will be the better every way for their deeds, will rise up to bless them.

Let the Government be sustained loyally in its arduous work — now, it may be hoped, nearly finished — of conquering a peace in the Philippines. To wilfully, needlessly, embarrass those charged with such responsibilities is dastardly, and should react upon all who are guilty of it. The administration has simply followed Providence point by point. "It is not in man that walketh to direct his steps." It has not been of our planning that we are compelled to pour out blood and treasure for the regeneration of those distant islands. We were shut up to this course. Nothing was plainer than that we could not turn those terribly abused people back to the cruel mercies of the Spanish plunderers, or give them over to the anarchy and savagery which would unquestionably result if we withdrew our forces. This responsibility has been placed upon us by a higher Power. We cannot shirk it. We must go forward to the end, however long it takes. That end, we are convinced, will fully justify us in the eyes of the nations, and in the sight of God, who has thus strangely led us. Whatever the cost, it will pay to do right.

The "Father of German Methodism" is Dead

TO only one person could the above significant characterization apply, and that is to Dr. William Nast. This greatly beloved and revered servant of the church died at Cincinnati, O., on Tuesday, May 16

Born at Stuttgart, Germany, June 15, 1807, he developed intellectually so rapidly that at the early age of fourteen years he began the study of theology at the Blaubeuren Seminary. Subsequently he became a fellow-student with David Frederick Strauss at the Tübingen University. While thus engaged he became so imbued with skeptical tendencies, as a result of the rationalistic teachings and atmosphere of this celebrated school, that he turned away from theology and began the study of philosophy. Emigrating to this country when only twenty-one years of age, his rare abilities were soon recognized by the educational institutions of his adopted land, and he was speedily called to several important positions, among which were those of instructor in German at the Military Academy at West Point, and professor of Greek and Hebrew at Kenyon (Ohio) College.

While engaged as a teacher at West Point, he frequently heard Methodist preaching from a man by the name of Romer, and became deeply convicted of his need of a supernatural deliverance from sin. But such was the skeptical condition of his mind as a result of the rationalistic teachings received, that for three years he struggled on in a mighty conflict with doubt and unbelief, until on the 17th of January, 1835, at a quarterly meeting held at Danville, Ohio, he entered into the rest of faith.

In the fall of the same year of his conversion he was admitted to the Ohio Conference and sent forth as the first German missionary of the Methodist Episcopal Church, with his headquarters at Cincinnati. At the close of his first year's labors he could report but three conversions; and so discouraging seemed the outlook that at the Conference session a motion was made to abandon the work among the Germans, on the score that the peculiarities of the German mind were such as to render successful missionary labor among them highly improbable, if not altogether impossible. This motion would have prevailed had it not been for the earnest pleadings of the devoted young convert, seconded by those of a few influential members of that body. At the close of his third year of labor, the young preacher was able to report the organization of the first German Methodist Church in the world, with a membership of thirty souls. And that feeble

THE LATE DR. WILLIAM NAST.

beginning has expanded until now there are over a dozen German Annual Conferences, with over one hundred thousand membership and nearly if not quite one thousand traveling preachers. There are more than one hundred thousand officers, teachers and scholars in the Sunday-school and a church property valued at upwards of $5,000,000. There are also seven higher schools of learning, two orphanages, one emigrants' mission, one home for the aged, several very prosperous deaconess institutions, and a flourishing Epworth League with over three hundred chapters and ten thousand members.

In January, 1839, the *Christliche Apologete* was founded by Dr. Nast, and for forty-nine years he was its editor-in-chief. It has been one of the ablest and most influential of our church papers, with a circulation, for many years, of over 20,000 copies, or one paper to every three German Methodists in this country. There is a monthly magazine with a circulation of 10,000 copies, and a Sunday-school weekly with a circulation of 30,000 copies.

Behold, what hath God wrought! — and all within the active life of this one man. What a magnificent oak is this which has grown from the acorn that he planted and nurtured! The works which do follow him are his best and most permanent monument. His volumes, "Commentaries, English and German," and his "Introduction to the Gospel Records," were scholarly and luminous, and have had a large sale. He was elected to General Conference in 1848, and to every successive session as long as he was able to discharge the duties incumbent upon this position. He had been feeble for some time, but has held an exalted place in the affections of German Methodists, and his birthday has been celebrated by them for many years.

An able, greatly useful, and remarkably good man has gone to an abundant reward. He has done for German Methodism a work which has been given to no other to do. His memory will be gratefully cherished, not

only by the people of his own race, but by American and world-wide Methodism. A son, Dr. Albert J. Nast, who succeeded his father as the active editor of the *Christliche Apologete*, and who has been a distinguished success in the position, and two daughters — Mrs. Fanny Gamble, of Avondale, O., at whose home he died, and Mrs. Josephine Andrews, of Newark, N. J. — survive.

IN MEMORIAM--WILHELM NAST

June 15, 1807--May 17, 1899

PRESIDENT WILLIAM F. WARREN.

Swabia's son,
Thy course is run.
The hopes and fears,
The toils and tears
Of ninety years,
All, all are done,
And heaven is won.

In Fatherland
A mighty band
Their tributes bring.
Upon our shore
Ten thousands more
Thy requiem sing.

Thy name and fame
Two peoples claim —
A sacred care.
Two worlds can see
Thy legacy
Complete and rare —
The faith that knows,
The love that glows,
The life that flows
Divinely fair!
Thy Teuton heart
Hath borne its part
In earth's repair!

O Swabian son,
Thy course is run!
Amid thine own
Before the throne,
Hail, crownèd one!

Boston University, May 19.

PERSONALS

— Bishop Thoburn expects to arrive in New York the last of June.

— Prof. Guy P. Benton, of Baker University, is elected president of Upper Iowa University, Fayette, Iowa.

— Rev. Alfred Woods, of Mattapan, will succeed Rev. George Whitaker, D. D., at Trinity Church, Cambridge.

— As was expected, Chancellor McDowell has declined the offered presidency of Colorado State Agricultural College.

— Dr. S. F. Upham, of Drew Theological Seminary, will preach the baccalaureate sermon before the faculty and students of Scio College, Ohio.

— Rev. A. H. Herrick, of Chicopee Falls, is appointed stenographic reporter for the next General Conference. This is a prompt recognition of marked ability and faithfulness that will be highly appreciated by his many friends.

— Prof. E. T. Merrill, of Wesleyan University, who is abroad for the year, has been elected secretary of the American League of Classical Studies in Rome.

— Rev. Francis G. Penzotti, of our South American Mission, who is agent of the American Bible Society for Central America, has been sent by the Society to Cuba.

— Rev. William I. Haven, secretary of the American Bible Society, has been appointed a member of the commission on the Ecumenical Conference in place of the late William Nast Brodbeck, D. D.; and S. W. Gehrett, of Philadelphia, has been appointed in place of the late Albert D. Vail, D. D.

— A cablegram to the officers of the National W. C. T. U. announces the re-election of Lady Henry Somerset to the presidency of the British Woman's Temperance Association.

— The Board of Managers of the Missionary Society at its May meeting, the 16th, elected, in place of the late Rev. C. H. Payne, D. D., and O. H. P. Archer, Rev. George P. Eckman, D. D., and Mr. Richard B. Kelly.

— A pleasing duty fell to the lot of Rev. A. H. Herrick, on May 15, when, at Waltham, assisted by his brother, Rev. E. P. Herrick, and by Rev. E. Hodge, he united his sister, Miss Marian V. Herrick, in marriage with Mr. Anton N. Sederquist.

— Rev. W. H. W. Rees, D. D., has already begun an eight days' itinerary in Massachusetts in the interest of the Freedmen's Aid and Southern Education Societies, as follows: May 21, Webster and Southbridge; 22, Warren; 23, Athol; 24, North Brookfield; 25, East Longmeadow; 28, Springfield.

— On Wednesday, May 10, a very pretty wedding occurred at the home of Mr. Russell Tower, in West Worthington, when his eldest daughter, Celemna Edith (formerly superintendent of the City Hospital of Holyoke), was united in marriage with G. Herbert Foster of that city. The ceremony was performed by Rev. Benjamin F. Kingsley, of Worcester.

— Rev. J. F. Masters, D. D., superintendent of our Chinese Mission work in California, who sailed from New York per S. S. "Cymric," April 26, for a three months' visit to his aged mother and sisters in England after some fifteen years' absence from them, reached Liverpool, ten days later, already much improved in general health from the ocean voyage.

— Rev. John W. Butler, D. D., writes to Bishop McCabe from Mexico, April 25: "Twenty-five years ago today I sailed from New York for Mexico. A number of the preachers have come in town to spend the day with me, and you can imagine we are having a very pleasant time. I am hoping and praying that it may please Providence to grant me another twenty-five years of missionary service."

— It were difficult to say which will longest be remembered — the presence or the address of Rev. Dr. Theodore Cuyler as he stood before the New York Preachers' Meeting, Monday, May 15, and addressed the unusually large company present. The beautifully benign Christian face was a part of the strong Christian utterances, and the strong Christian utterances belonged to the benign Christian face — one harmonious whole.

— On Wednesday afternoon, May 10, Miss May Foster Smith, daughter of Rev. Elijah F. Smith, of Wickford, R. I., was united in marriage with William Allen Harvey, of New London, Conn. The wedding took place in the parsonage, and the ceremony was performed by the bride's father. The parlors were beautifully decorated with cut flowers and vines. A reception was held and a collation served, after which Mr. and Mrs. Harvey left for their home in New London.

— The announcement of the resignation of Edward Everett Hale as pastor of the South Congregational Church, this city, is received with regret by all people who know him, principally because it indicates that at seventy-eight years of age there is an intimation of a natural limit to a life which has been so unceasingly occupied for the good of others. It goes without saying that, if any one familiar with the facts were asked what one man had set in motion agencies and influences which were the greatest blessing to the greatest number in this city, his answer would be, Edward Everett Hale. We are all, therefore, debtors unto him.

— Rev. N. L. Porter, of Colebrook, N. H., will deliver the Memorial oration in Warren, Mass., Sunday evening, May 28.

— Rev. C. LeVerne, a senior in the Theological School of Boston University, who has just finished a two years' pastorate at Ballardvale, has accepted supply work in Chicago, under Dr. J. M. Caldwell, beginning June 4.

— Rev. Dr. S. M. Dick, of Providence, R. I., will preach the Memorial sermon before Slocum Post, G. A. R., the Governor and his staff, the Mayor and city fathers of Providence, on Sunday morning, May 28, in Mathewson St. Church.

— We were privileged, with a large circle of interested friends, to visit Mrs. Mary Drew Peavey upon her 104th birthday, which was celebrated at the home of her daughter, Mrs. J. B. Tower, 11 Atlantic St., South Boston, May 16. It was difficult to realize that this Methodist saint had lived so many years. She was very happy, and gave glad expression to her Christian joy and hope in cheery reminiscences and in singing verses of the old hymns.

BRIEFLETS

As next Tuesday, May 30, is Memorial Day, the HERALD will go to press a day earlier than usual. All church news correspondents, and others, are, therefore, specially requested to send their instalments so that they will reach this office on Friday morning, the 26th, otherwise they will fail to appear in that issue.

The New York Preachers' Meeting of May 22 was a memorial service to Rev. Charles H. Payne, D. D.

Rev. Dr. J. D. Pickles, of Tremont St. Church, made a profound impression in his address before the Evangelical Alliance upon "The Supernatural Factor in Revivals." No less discerning a hearer than Dr. Daniel Steele spoke enthusiastically of it, and suggested that it should have a wider mission by being published. We are very happy, therefore, to present it thus promptly in this issue on page 666. The address is very timely.

Our able contemporary, the *Congregationalist*, is characteristically wise and suggestive in saying: "Religious journalism has been practically revolutionized within the last ten years. To fill its place and hold its constituency it must offer each week a survey of the news of the world and give a Christian interpretation of its meaning. A first-class religious journal requires the labor of many more trained workers than it did in the last generation. It demands a much greater outlay of money, while the financial returns are smaller."

In our regular English letter "Novus" presents the important "Ritualistic Crisis" in a clear and comprehensive manner.

The faith of the Twentieth Century Thank-offering Commission of the New England Conference strikes a high note in the recommendations printed in another column, but no higher than that of the Bishops in their call, or that of the General Commission in its action. It will not prove in any respect too high if our pastors and people but catch the spiritual inspiration of which the whole movement was born, and which it is mainly intended to serve. If only the Lord will give us the suggested forty thousand new converts within the three years, all else will be easy. The Commission believes He is both

able and willing. May all the people respond with like courageous confidence and corresponding activity!

An unusually fine and discriminative tribute is that which Rev. O. W. Hutchinson presents, in this issue, of his college president, the late Rev. Dr. Charles H. Payne.

Nothing need be added to this important note received from Rev. Dr. J. D. Pickles: "Would it not be well in the next issue of ZION'S HERALD to call attention to the vast importance of the Peace Congress now in session at The Hague, and urge both pulpit prayer by all our pastors and private prayer by all, for a blessing upon the gathering, that its deliberations may conduce to the ends for which it has been summoned? The church of Christ, who is the Prince of Peace, should daily remember these distinguished men in this great Conference."

That large class of would-be editors, anxious to launch a new paper, would do well to reflect upon the fate of *The Kingdom*, a religious publication which has recently become moribund after five years of precarious financial existence. The editor and publisher was Rev. Herbert W. Gleason, of Minneapolis, and the associate editors, or more or less regular contributors and moral supporters, formed a somewhat notable list, among them being President George R. Gates of Iowa College, Dr. John Bascom of Williams, Rev. Washington Gladden of Columbus, the late Rev. James Brand of Oberlin, Prof. John R. Commons of Syracuse University, Prof. George D. Herron of Iowa College, Rev. B. Fay Mills of Boston, and others. It was with all of them a labor of love. The paper lived five years, and never paid a cent for editorial or contributed matter in all that time. It was an organ of Christian Socialism, and was vehemently opposed to monopolies, trusts and industrial oppression. It was ably edited, and with the noblest motives and purposes. It did not, however, command a generous patronage, and died for want of financial support. Thus hard is it to put a new, even though a worthy, journal upon a paying basis.

Through the kindness of Rev. S. E. Quimby, secretary of the New Hampshire Conference, a copy of the Minutes is received.

Our readers will be interested in the following letter, written by Rev. C. W. Holden, of Pawtucket R. I., under date of May 16: "Your review of Dr. Hale's latest book, 'Lowell and His Friends,' asks the question, Did Lowell ever go to church? His persistent neglect to attend college prayers, it is feared, followed him through life. The reviewer finds nothing in the book to reveal the religious side of the poet. What this delightfully scrappy book fails to give, I desire to say may be found in ZION'S HERALD of Oct. 18, 1893, in the touching and beautiful tribute to Professor Prentice, one of Lowell's friends: 'One Sunday, shortly after their acquaintance began, Dr. Prentice saw the Professor slip into a rear pew at the opening of the morning service. Speaking of the incident years afterward, Dr. Prentice said, "I was a good deal disturbed by his presence at first," but added: "I lost sight of the Professor during the prayer so that he didn't trouble me in the sermon." What the Professor said was: "I hadn't heard anybody pray before since I used to hear my father pray in the old West Boston Church."' A facetious critic might make this closing sentence prove the point in question, but the point made is, the poet knew and loved genuine prayer when he heard it; and we who remember those tender, searching prayers in the chapel at Middletown know full well what Lowell meant. If it is not a work of supererogation, let us hope some day Dr. Hale will give us that chapter which your review misses — 'The Religious Side of Lowell.'"

That was a great event last week for the Y. M. C. A. of Cambridge when at a public meeting, Mr. O. H. Durrell presiding, an indebtedness of $59,000 on the elegant new building was raised.

Permanent Fund of Preachers' Aid Society

THE Epworth League of the First Methodist Episcopal Church of Westfield has sent, through their pastor, Rev. F. N. Upham, a gold eagle as their Twentieth Century Thank Offering, to be applied to the Permanent Fund of the Preachers' Aid Society. I trust this will be an inspiration and example, not only to Epworth Leagues, but to thousands of our members.

J. W. LINDSAY.

Management of Missions Economical

Boston, May 17, 1899.

EDITOR ZION'S HERALD: I note with regret your statement with reference to Dr. Palmer, as to his stopping at the Touraine. Had you known the facts, I am quite sure you would not have said anything about it, as he went there by direction of one of the members of the New England Conference, and Dr. Palmer was the guest of the Conference, and that paid his bills. Therefore, it was not a matter in any way of the Missionary Society, with the exception that it had the benefit of his address while here.

From my personal knowledge I feel warranted in stating that the secretaries are all quite careful as to their expenditures, which are much less than those of us who attend the same committee meetings and pay our own bills. I would further add that I know of no society in the world conducting so large operations on so small a scale of expenditure as the Missionary Society of the Methodist Episcopal Church, and no place where, a dollar given, so large a proportion goes for the benefit of those for whom it is designed.

Very respectfully yours,
ALDEN SPEARE,
Member Board of Managers since 1880.

The Vendome, Boston, May 20, 1899.

EDITOR ZION'S HERALD: The HERALD always intends to be *right*, and it is with this knowledge in mind that I wish to suggest that your editorial of two or three weeks ago headed, "Is It True?" has, I think, done unintentional injustice not only to Secretary Palmer, but also to the Missionary Society. Dr. Palmer was here as the guest of the New England Conference, and the expense involved in his visit was rightly paid by the Conference. How he came to visit the Touraine was explained in the letter written by him to Dr. Pickles and already published in the HERALD. An acquaintance with the work of the Missionary Secretaries, covering a period of eight or ten years, as one of the New England representatives on the Board of Managers, leads me to say that I am certain no member of the Methodist Church need feel the least anxiety, but that every dollar contributed to the Society is handled with greater economy and care by its officers than would these same men exercise in the handling of their own personal funds.

Very truly yours,
C. C. CORBIN.

A NOTEWORTHY IRENICON

THE *Methodist Review* for May-June contains a contribution from the pen of President W. F. Warren of Boston University upon "Current Biblical Discussions — the Proper Attitude of Theological Faculties with Respect to Them." The distinguished reputation of the writer, the urgency of the subject, and the equipoise and spirit which characterize the entire paper, render it particularly significant and potential. President Warren has made that important pronouncement upon this subject for which the church has been long and eagerly waiting. Believing that this message is calculated to do unspeakable good wherever disseminated, we hasten to reproduce the more salient points.

The article first refers to the character of the chief Biblical discussions now current, and to the important fact that the debaters do not constitute two thoroughly separate and distinct camps. "Often the radical on one question is conservative on another, and *vice versa*." The question is then asked, "What now should be the attitude of a theological faculty of the Methodist Episcopal Church with respect to these contemporaneous debates?" to which answer is made:—

"Of course there are but two general policies which a faculty can pursue, or rather attempt to pursue. First, it can choose and attempt to carry out the policy of silence with respect to all these matters under discussion; or, second, it can choose and attempt to carry out the policy of introducing the students to the discussions and of encouraging them to form intelligent and conscientious opinions of their own on these questions, as they are expected to do on other points of theological and religious controversy. The one is the policy of deliberate and total silence; the other, that of intelligent and critical participation. For brevity's sake let us designate the first as policy A, the second as policy B."

President Warren makes no secret of his own attitude toward the discussions, but at the very outset says:—

"It will, the writer hopes, add to the value and interest of the answer about to be given if, right here, as a preliminary, he frankly states that his own personal sympathies are, and always have been, with the conservatives in these discussions, and that he has as little confidence in the greater part of the minute critical dissections presented in the Polychrome Bible now appearing under learned auspices in this country as he has in the Baconian authorship of Hamlet or in the learned argument just now urged by an able English student of Homer in support of the theory that the 'Odyssey' was written by a woman."

This personal attitude gives the greater noteworthiness to the article as a whole.

First, three sets of considerations are given, all going to show that "policy A" should be pursued. It would be hard to find a stronger statement of the reasons urged by timid and conservative minds for the policy of silence than is here given. But just as the reader is expecting the explicit and final committal to that solution of the question the author starts a new train of reflections as follows:—

"But let us look farther and see what is

to be thought of policy B. Are there not here, also, three sets of considerations which go to show that policy B should be adopted? As before, let us look at 'the nature of the discussions.' Though highly technical, are they not also highly important? Even if some of the questions 'can never be answered,' may it not be of great value to the student to learn which of them belong in this category, and why? Just how three divine persons subsist in one divine essence, or how the divine and human natures of Christ subsist in His one adorable person, or how human freedom accords with the divine foreknowledge — are not these also questions which our human theology cannot answer? And is not their difficulty precisely one of the chief reasons why they ought to be discussed in the theological seminaries, rather than a reason why they ought to be deliberately and systematically ruled out?

"Again, we may take another and a somewhat different view of the students. 'Immature' they certainly are. But nobody was ever yet mature who had not first been immature. There was a time when even St. Paul did not yet 'know the Hebrew alphabet.' In a sense they are 'schoolboys,' for they are still in attendance on a school; but in another respect they are already public religious teachers holding written commissions to act as such, commissions so signed and sealed as to be officially recognized and honored by more than two millions of Christian people. Many of them are nearly thirty years of age, some of them are still older, and scores of them are already in pastorates. For years they have been under a training that developed their love for the truth and their faith in the safety and wholesomeness of the truth. Their teachers have considered them mature enough to master the most important discussions associated with the names of Copernicus, and Bacon, and Descartes, and Kant, and La Place, and Newton, and Niebuhr, and Darwin. In their collegiate course in theism they have had to encounter the strongest arguments of the atheist, the deist, and the pantheist. In their collegiate course in the evidences of Christianity they have had to form opinions of their own touching the 'historicity' of prophecy and the possibility of miracles. Why, then, on their reaching the one place in all the world where they can be effectually aided in the thorough study of the Bible and of Bible teaching, should they suddenly be pronounced too juvenile and unlearned to be able to follow with profit an investigation into the present state of expert opinion touching the age and authorship of Old Testament books? If they are old enough to read Arius on the Trinity, and Hume on miracles, and Herbert Spencer on evolution, may they not be trusted to test the hypotheses of Wellhausen or Kuenen as to Israel's history?

"Right here we come again to the considerations based upon the perils to which any other than policy A might be thought to expose both the ministry and the church. Let us look at these again. And let us ask, Are there no perils inseparable from policy A? Cause it to be understood that no student in any theological school of the Methodist Episcopal Church can henceforth receive instruction as to any currently debated question relating to the authorship or historical order of the Old Testament books, and what would be the effect? What impression would it make upon the best young men now looking toward the work of a Christian minister in our church? What would the young Matthew Simpsons, and John McClintocks, and D. D. Whedons, and Daniel Currys, and Gilbert Havens think of such schools? Who could blame them if, with the indignation of contempt, they turned aside from such falsely styled schools of Biblical learning and sought out other and braver teachers, who at least seemed not to be afraid of scholarly research and who seemed to have knowledge of their times to know what Israel ought to do?"

There is no small force, no little solemnity, in the deliberate judgment that then follows: —

"The perils of policy A are really graver than those of the alternative plan. If it were possible to introduce it, and to live up to it, it would quickly give us a ministry far less intelligent and less trustworthy, apart from the surveillance and direction of superiors, than are the priests of Rome. The cowardly plan would repel all candidates that were not cowardly. Intelligent laymen would find it impossible to extend their confidence to the new religious teachers who by a deliberate conspiracy of ecclesiastical authorities had been kept in ignorance of the most vital religious discussions of their generation. The church would lose the respect not only of all scholars, but also of all sister churches. Worse than that, she would at once cease to train up men capable of defending her own conservative views of Biblical history, the views which she desires to see maintained against the new critics. In this respect policy A would be simply suicidal."

From the conclusion that policy B is the only defensible one, the article proceeds to discuss certain interesting questions arising from its adoption. One of these reads as follows: —

"Granting the expediency and the necessity of accepting policy B, must we conservatives in the Methodist Episcopal communion on this account share all the misgivings and fears of conservatives in the older Protestant churches? Is Methodism's relation to the Old Testament and to the questions of the age and authorship of the Old Testament writings identical with that of historic Calvinism? Or with that of confessional Lutheranism? Or, again, with that of such a Unitarianism as Channing's, or of such a Universalism as Hosea Ballou's, both of whom aimed to build on the divinely given groundwork of the Bible as it is?"

On this point President Warren observes: —

"The limits of this article will not permit a suitable discussion of these inquiries, but we cannot close without expressing our firm belief that no great doctrinal system in the Christian church has so little to fear from the critical study of the Old Testament as has Methodism. Indeed, we sometimes take comfort in the thought that, if ever satisfactory evidence shall demonstrate the composite authorship of every one of the Old Testament books, the ministers and members of our own church will find that they have in their hands and homes one of the best possible aids to a right understanding of that fact, an aid which will go far toward relieving their faith in the Bible of any perilous strain."

This last has a somewhat mysterious sound, but three pages later, after following the Doctor through an ingeniously selected but profoundly suggestive illustration of the difference between the Puritan and the Methodist Episcopal conception of authorship in some of its forms, the reader finds the mysterious promise made abundantly plain. No interested reader should miss the illustration given. We purposely leave his curiosity unsatisfied. Our space permits us to reproduce nothing further save the words near the close, in which President Warren sets forth his serene confidence in the outcome of all these agitating discussions as respects both the Word of God and the church of the living Christ: —

"After more than twenty-five years largely devoted to the study of the sacred books of all nations, the writer has reached three decidedly firm convictions. The first is that, if a nation's traditions are trustworthy with respect to anything, they are pre-eminently so with respect to its own sacred rites and the laws under which those rites are perpetuated and safeguarded. In no other matters is a tribe or people so conservative as in these. As a consequence the traditional view of the origin and age and purpose of any religious rite or code, particularly in a nation employing the art of writing, must be assumed to be the true one until the clear evidence of error can be produced. The second conviction referred to is that, granting the composite authorship of Genesis or of the Book of Joshua or of the Book of Isaiah, no critic's analysis at this date, if based solely on verbal or stylistic peculiarities or on what that particular critic thinks the writer ought to have said, will ever satisfy all other critical analyzers or attain such a recognition in the world of sober scholarship as to justify the historian in changing the date of the document by centuries and in then employing it as authority for reconstructing the history of a nation in square contradiction of its own immemorial traditions. The third of the three convictions is that whatever may have been the time-order or the time-period in which the law and the prophets and the *Ketubim* slowly grew to the compass and form in which we find them in the present Hebrew canon, the right understanding of the total process and of the significance of the whole for the Christian church is likely to come less from the ingenious conjectural hypotheses of isolated closet philologists than from that ever-growing insight of the living church into her own continuous life-processes which normally accompanies her own supernatural, her own theopneustic, life. Anchored in these firm convictions we feel no anxiety whatsoever as to the outcome of the critical study of the Old Testament. We decline to be scared by anybody. And any church that will thoroughly anchor herself in these firm convictions may blandly dismiss the shuddering alarmist. We believe our own church is so anchored. By her deepest and most characteristic principles and teachings she is entitled to a serene confidence in the result of the current Biblical discussions. It is her duty not to borrow the panics and blind terrors of theologies alien to her own, but intelligently and bravely and increasingly to train up preachers and teachers who can allay those panics and banish those terrors wherever found.

"If the thoughts above expressed are true, in pleading for the study of current Biblical discussions in our theological seminaries the writer pleads for the young men who feel themselves called to the work of the ministry, but have been staggered and perplexed by what they hear and read respecting the higher criticism. He pleads in behalf of the older ministry who increasingly feel that, in the most intelligent circles they are called upon to influence, their competence to deal with the new phases of the question of the authority of the Bible is more and more discredited. He pleads in behalf of the laity who are calling for pastors to whom they can carry any problem that is agitating the public mind and disturbing their own religious faith. He pleads in behalf of the Holy Scriptures themselves, all of which deserve to be searched and studied in the light of their actual authorship. He pleads in behalf of the Spirit of truth who, far from closing the gate to any knowledge, is evermore striving to lead us into all truth."

MEMORIAL DAY

Done are the toils and the wearisome marches,
Done is the summons of bugle and drum,
Softly and sweetly the sky overarches,
Shelt'ring a land where Rebellion is dumb.
Dark were the days of the country's derangement,
Sad were the hours when the conflict was on,
But through the gloom of fraternal estrangement
God sent His light, and we welcome the dawn.
O'er the expanse of our mighty dominions,
Sweeping away to the uttermost parts,
Peace, the wide-flying, on untiring pinions,
Bringeth her message of joy to our hearts.

Out of the blood of a conflict fraternal,
Out of the dust and the dimness of death,
Burst into blossoms of glory eternal
Flowers that sweeten the world with their breath.
Flowers of charity, peace and devotion
Bloom in the hearts that are empty of strife;
Love that is boundless and broad as the ocean
Leaps into beauty and fullness of life.
So, with the singing of pæans and chorals,
And with the flag flashing high in the sun,
Place on the graves of our heroes the laurels
Which their unfaltering valor has won!

—PAUL LAURENCE DUNBAR, in "Lyrics of Lowly Life."

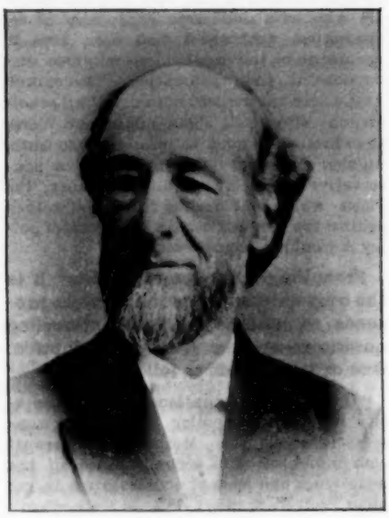
SECRETARY C. H. PAYNE

REV. OLIVER W. HUTCHINSON.

ON behalf of thousands of young men and women in all lands to whom he was as a father, I beg a little space in which to weave a wreath of immortelles about the memory of our recently translated college president, Rev. Dr. Charles H. Payne. Not that any such fading chaplet will give him a more secure or honored place on history's page, but it may inspire our own hearts to imitate the better the virtues so conspicuous in him.

President Payne dead! What a shock to his boys and girls! So active, so alert, so youthful in all his sympathies, so abreast of recent thought and methods, so abundant in labors, it scarcely occurred to us that ever the silver cord could be loosed or the golden bowl be broken!

To few men is it given to write their names with more indelible lines than to Charles Henry Payne. Born in poverty, struggling with adverse circumstances, pegging shoes and teaching district schools to secure funds, he pressed his way through East Greenwich Academy, Concord Biblical Institute, and Wesleyan University, graduating in the class of '56, in which he received next to the highest honors. Having entered his home Conference, the New England Southern, his services were sought by various churches, which he served so conspicuously as to attract the attention of large city churches. His pastorates at St. John's, Brooklyn, Arch Street and Spring Garden Street, Philadelphia, and St. Paul, Cincinnati, were eminently successful. Five times a delegate to the General Conference, twice a delegate — once to London and once to Washington — to the Ecumenical Conference of Methodism, a member of the committee that gave us our revised hymnal, a trustee of the American University, a trusted officer in various benevolent institutions, a peerless church dedicator whose services were sought throughout the connection, twelve years the conspicuous and successful president of Ohio Wesleyan University, eleven years secretary of the Board of Education, a man abreast of the times in all moral and social reforms, whose courage and ability were everywhere acknowledged, he stands out today among the most conspicuous workmen who have builded



THE LATE REV. C. H. PAYNE, D. D.

our spiritual Zion. He was so uniformly great, so perfectly proportioned, that we did not appreciate his greatness.

He was a great pastor. He built his churches solidly foursquare, materially, intellectually, socially, and, above all, spiritually. He exalted the pastoral office and attended to every detail of the work. His people safely trusted him. Himself having battled with adversity, and having acquired the broadest culture, he was equally at home with the poor and the rich, and was absolutely true to both.

He was a great preacher. He was an orator — dramatic, eloquent, spiritual. He studied the human soul as an organist studies his instrument, and right well did he know what chords to strike to produce heavenly harmonies. He was no mere emotionalist, but always appealed to reason and then stirred the heart. His eloquence was logic set on fire. He stood in the very front rank of pulpit orators. Take him year in and year out, we doubt if he had a superior in the Methodist pulpit. The pulpit was his throne. There he was king. His clear logic, strong feeling, silvery voice, mobile face and impressive action gave him a sceptre by which he swayed his audiences with the authority of a sovereign. Whether on platform or in pulpit, Dr. Payne was easily master.

He was a great evangelist. He was not a professional evangelist, but a pastor-evangelist. He had genuine revivals in all his churches, and when he became president of Ohio Wesleyan University, with Paul it was his "joy and his crown" to lead students by the hundred to Christ. Many of the strongest men now filling Methodist pulpits trace their conversion to his instrumentality. His appeals to conscience were most piercing and most touching. More than once has the writer seen his exhortations end with forty, fifty, or even sixty students on their feet testifying their desire to come to Christ. It is sometimes said that great preaching in the intellectual sense and great evangelistic power in the moving sense are seldom found in one man; they were both combined pre-eminently in Dr. Payne.

He was a great college president. The writer was a student at Ohio Wesleyan University when he entered upon his presidency. That event marked a new epoch in the institution's history. The property of the institution was doubled; the number of students and instructors was trebled; new and advanced methods of instruction were introduced; the standard of discipline and scholarship was raised, and the University brought into a prominence never before enjoyed. He was a strict disciplinarian, and could tolerate no sort of meanness. In the early years of his presidency he may have taken cognizance of some offences it would have been as well had he managed not to see; but Dr. Payne did not know how to pretend. His discipline may have seemed to the immature students severe, but with the later and sober thought of those same students the discipline gained approval, especially if the graduates had come to know the great heart of their old president. To few college presidents have love and loyalty been given in greater measure than to President Payne. The writer has just received letters from three of his own personal friends, fellow alumni of the Ohio Wesleyan University, and now pastors of great city churches. These letters are private, written without the thought of publication, but he ventures a quotation from each.

Rev. John L. Hillman, of Columbus, Ohio, writes: —

"Doctor Payne was engaged to dedicate our new church in a few weeks. I started to announce his death to our congregation one week ago yesterday and broke down completely, a thing I had never before done in public. I felt overwhelmed by the loss of a man in whom I had greater confidence and for whom I had greater love than any other man of prominence in our church. I said 'loss,' but then he is not lost to those of us who knew and loved him. He has influenced our lives too much for us to speak of his loss. I do not think there ever was a man who more thoroughly hated everything that was mean or crooked."

Rev. E. H. Hughes, pastor of Centre Church, Malden, writes: —

"When men came to know him at his best even his idiosyncrasies became admirable. His gestures and tones were his own. His directness of speech in personal conversation might have impressed a new acquaintance as lacking cordiality; but to those who were close to him they were the expression of a man who simply did not know how to flatter or how to use circumlocution. His strong and terrible arraignment of evils may have often disturbed the over-prudent; but to those who knew Dr. Payne well, it was all seen as a part of that splendid courage that never faltered throughout his public career. For myself I can only say that every year has made Dr. Payne a larger man in my own estimation. Few men have influenced me as did he. He was surely one of the very strongest men whose services have honored our church."

Rev. Dr. Charles E. Jefferson, pastor

of Broadway Tabernacle Congregational Church, New York, writes: —

"I had not heard of his death until I went into the pulpit Sunday morning, and just before I began my sermon the sexton brought me up a note from Mr. Charles V. Payne announcing his father's death and giving the time for the funeral. It was a most fearful piece of news to carry to a man who was just about ready to begin his sermon. Fortunately I was to read my sermon on that morning. I do not think that any man has ever died whose death has caused me such genuine grief as the death of Dr. Payne. He had a deep hold upon me, deeper indeed than I had been conscious of. His wonderful kindness to me in those early years, and his sympathy with me in these later years, have made him seem almost like a father to me. And when the word came that he was gone I felt that a great change had come over the world. He was one of the giants; in many ways a phenomenal man, one of the great teachers of the century, one of the most eloquent preachers that ever filled a pulpit, a man of indomitable and unflinching courage, who has left his mark in every city in which he has ever worked."

He was a great organizer. A conspicuous illustration of his ability as an organizer may be seen in what he has done for the Board of Education. He has made that office something more than a treasury for the reception of the Children's Day fund. He enlarged the scope and observance of Children's Day, causing it to be universally observed as educational day throughout the church. He wrote unique and instructive programs for the day. He systematized the work in the office of the Board. He adopted a high educational standard to which he held all the institutions of the church. He classified all these institutions according to this standard. He "encouraged the consolidation and unification of competing colleges." He absorbed various auxiliary educational societies into the general Board of Education, and he raised the standard and conception of education throughout Methodism.

He was a great reformer. If we were to write but one word to characterize his life it would be *courage*. He never played the coward. Every moral reform found in him a worthy champion. He would not compromise. To him

> "right was right, . . .
> And right the day would win."

He felt that he was born to right wrongs. Great wrongs oppressed him. All great evils challenged him to conflict. He never learned to let them alone. He did not know how to keep his hands off. Humanity's burden was his burden. He sometimes groaned beneath it, but never tried to escape it. He was an optimist, but not blind. He believed the world was slowly but surely moving toward "that far-off divine event" for which all the good labor. His magnificent service for temperance, for Negro rights, for the oppressed, for a nobler manhood, for a manly ministry, will long leave its impress on the church and the world. He was every inch a man, a hater of shams, whose inmost soul abhorred pretense. No mock piety, no pretended friendship, characterized him. No man ever had a truer friend. If he sometimes failed to give due credit to those who opposed him, it was because he thought they opposed the right which his soul loved. Thousands are richer for his life, and the world is vastly poorer for his death. "The memory of the just is blessed." "He, being dead, yet speaketh."

Cambridge, Mass.

THE LARGER PRAYER

At first I prayed for Light.
Could I but see the way,
How gladly, swiftly, would I walk
To everlasting day!

And next I prayed for Strength,
That I might tread the road
With firm, unfaltering feet, and win
The heavens' serene abode.

And then I asked for Faith.
Could I but trust my God,
I'd live enfolded in His peace,
Though foes were all abroad.

But now I pray for Love,
Deep love to God and man;
A living love that will not fail,
However dark His plan.

And Light and Strength and Faith
Are opening everywhere!
God only waited for me till
I prayed the larger prayer.

— *Ednah Dean Cheney.*

OUR ENGLISH LETTER

"NOVUS."

"OUR people die well," said John Wesley, not in any vainglorious spirit, but in that of a quiet confidence in the sustaining grace of the Gospel when the death hour comes. We have just had a remarkable example of this. Rev. G. W. Clutterbuck, a Methodist minister who had served five years as a missionary in India and latterly had rendered conspicuous service in the home circuits, perished in the foundering of the "Stella," the ill-fated steamer that sank on her way from Southampton to the Channel Islands. A holiday crowd was aboard, bent on a recuperative Easter on those genial islands. A dense fog enwrapped the ship. Yet still the "Stella" steamed her best, estimated by those who should know at some eighteen knots an hour. Many passengers wonder at the rashness which permitted such a speed in such a fog. A good few remembered laying to and waiting for better weather in fogs less thick. Yet, with landsmen's confidence in the captain's seamanship, nobody complained. Then, all on a sudden a ripping of the keel amidships as though, said some of the saved, a brake had been swiftly applied. Eight minutes of hurried loosing of the boats from davits, tying on of life-belts, handing of women and children into the boats, sobbing adieus; but excellent discipline and hardly time for fear. A balancing of the ship upon the fatal Casquets, for it was on one of these the "Stella" had struck, and then a sliding, stern foremost, into the engulfing sea. Some eighty souls went down, among them Mr. Clutterbuck. He was last seen kneeling in prayer upon the deck, with a group of people standing round, it may be hoped joining in his supplication. No riot of remorse, no frenzy of fear, no mad rush for some pin's point of possible safety — he just went down with the ship, praying. Is not this the way to die? Mr. Clutterbuck was on his way to spend a busy Easter in preaching and lecturing. Cut off while in the way to duty, it is yet doubtful whether the strictest fulfilment of it, his best pulpit effort, his most eloquent lecture, could have so influenced men for good as his heroic death.

* *

If I have hitherto refrained from treating of what is commonly spoken of as the "Ritualistic Crisis," it has not been because that feature of church life has not been forced upon me as upon all who take an active interest in public matters. Rather have I hesitated because the great complexity of the subject, I feared, would have required more space for its exposition than you could afford. Moreover, I have always assumed that my business was first and foremost to indicate the currents of life and thought in the Methodist Church. Now, however, before the May missionary celebrations, while affairs Methodist are as near to being stagnant as ever they are likely to be, I may with some reasonableness approach the subject. Yet, even so, I do not pretend so much as to attempt an exhaustive analysis of the situation. Enough if I can broadly outline it.

The first great fact is that we have a church, called a national church, established by law. According to the law the services of that church have to be conducted in consonance with the tenets of the Protestant faith. Now the Established Church contains at least three parties — High Church, Low Church and Broad Church. The Broad Church party is incomparably the weakest and may for practical purposes be eliminated from consideration. The High Church party and the Low Church are the real contestants. Two things they have in common — acquiescence in the Church Establishment, and the doctrine of apostolical succession, for all but a few even of the Low Church clergy hold to this. They differ on questions of ritual, such as the burning of incense, as well as in belief in the "real presence," the use of the confessional, and the custom of praying for the dead. In an earnest appeal to the High Church clergy, of whom there are said to be some 4,500, the Bishop of Winchester lately urged them to abandon the "ritualistic accretions" if they were minded not to imperil the principles of "the church." But Lord Halifax and the English Church Union (this being the High Church organization) persist in regarding the points of difference as involving fundamentals, and roundly declare their intention to uphold their theory of the church and its true doctrines (some of which they seek to defend by the Prayer Book, never the Bible) even against the Bishops and the recognized courts of the State Church. Hence the charge of "lawlessness," the strident protest of Mr. Kensit, and the rather undignified and inappropriate discussion of affairs ecclesiastical in Parliament. Of course the High Church party looks to ecclesiastical courts for a justification. But the Bishops sit in the House of Lords, and if they, as lords spiritual, concern themselves with ordinary legislation, it is clearly the just thing that Parliament should concern itself with the affairs of the church.

All this assumes the existence of an Established Church. The Nonconformist attitude is somewhat curious. If Nonconformists side with the Low Church party in protesting against ritualistic usages, they side with a party which stoutly holds out for a State Establishment of the Christian religion, and this above all things Nonconformists object to. Yet they are heartily at one with the Low Church party so far as their protest against ritualism is concerned. "We are citizens and taxpayers as well as Nonconformists," it is urged, "and therefore we have a right to our say with respect to the conduct of the church called national." But it is not always realized that this involves acquiescence in the idea of a state church. The position is therefore an impossible one for Nonconformists to take up. This is gradually becoming clearer, and in proportion as it is becoming more evident the opinion grows in favor of an uncompromising demand for the disestablishment and disendowment of the Episcopal or Anglican Church. Indeed, as events are turning out, the High Church clergy could have invented no better way of giving a fillip to the cause of Disestablishment than the course they have taken has unwittingly supplied. If another impetus were needed we had it quite lately in a grotesque proposal of Lord Hugh Cecil, a son of Lord Salisbury. In the course

of a debate in the Commons on a motion hostile to the presence of Bishops in the House of Lords, Lord Cecil suggested, apparently in all seriousness, that instead of withdrawing the Bishops, matters should be equalized by installing some Nonconformists in that House. Apart from the unthinkable idea of such revolutionaries as Dr. Clifford and Rev. Price Hughes taking seats in the House of life peers, the notion that such a step would do anything in the direction of easing or of rectifying the situation is of course absurd. Lord Hugh Cecil must hold cheaply Free Churchmen's apprehension of logic if he thinks so easily to persuade them that two wrongs make a right. The suggestion has served to throw out in relief the impossibility of co-operation on the part of Free Churchmen with the Low Church party while that party persists in adhering to the principle of Establishment.

To write quite frankly, there is a good deal of indecision among Methodists in their attitude towards the civil war waging within the borders of the Established Church. Speaking at a venture, yet not without a considerable knowledge of Methodist opinion, I hazard the statement that the Methodist laity are much firmer in their hostility towards the principle of Establishment than are Methodist ministers. Among the ministry the old notion that Methodism is a kind of half-way house between the Established Church and Nonconformity dies hard. It is reflected in the very cut of the Methodist parson's garments, which are in general as good an imitation as need be of those in favor with the clergy of the Establishment. I have even observed Methodist ministers wearing canonical hats. This thing I mention as an indication of the rather fond, the unintelligibly fond, feeling cherished by the ministry for a church which Wesley severed himself from as completely and irrevocably as he knew how.

Direct evidence has lately been forthcoming to show that Methodist ministers as a body are far from desiring to oppose the principle of Establishment. Quite recently the London Ministers' Meeting invited Prebendary Webb Peploe, a well-known Low Churchman, to deliver an address on "The Crisis, Spiritually Considered." The saving clause, "spiritually considered," was clearly designed to break all suggestion of Disestablishment as a remedy. And it succeeded well enough, for while there was no lack of girding at the Romanistic practices of the High Church clergy, only Rev. John Bond was courageous enough to declare himself a Disestablisher. At a meeting of the Manchester District Council, too, before which Professor Slater read a paper on the same subject, Dr. Marshall Randles, an ex-president, is reported to have said that he "would be extremely sorry to see an agitation on the Disestablishment question started among Methodists as a church!" This in the face of a declaration by Lord Halifax that there will never be peace and concord in the Established Church until the occupant of the chair of St. Augustine sits at the feet of the occupant of the chair of St. Peter. I do not suggest that Disestablishment would at once disarm the High Church clergy or spike their guns; but it would rid Nonconformists of the responsibility which as citizens they now incur for the misdoings of a church at present united with the state. When Baptists and Congregationalists and the rest found themselves at variance with the principle of Establishment, as well as with some of the doctrines of the Established Church, they took the brave and logical course of leaving it. Some of them went as far away from it as they could, even to Plymouth Rock. The same course is open to the High Church clergy, the newest "Dissenters," who ought now by right to be found in line with those other Nonconformists, the Roman Catholics, whom they love so much and whom they so greatly resemble. Not that this would remove the reasons for the Disestablishment of the Protestant Church of England. Free Churchmen must ever remain "irreconcilables" to the idea of a religion, Catholic or Protestant, nursed by the state, resting on its traditions and glorifying them, rather than appealing by means of vital truth to the consciences of men.

London, Eng.

A POLICY OF EXPANSION

ISABELLE HORTON.

THE Chicago Training School for City, Home and Foreign Missions is about to double its capacity and usefulness by the addition of a new building, the gift of Mr. and Mrs. N. W. Harris of Chicago. This school was opened by Mr. and Mrs. Meyer in the fall of 1885 in a rented house, with scarcely a "corporal's guard" of students. A year later its success had been sufficiently assured to warrant the building of a house, then thought amply large and intended to be permanent. The utmost limit of its capacity was soon reached, however. In the meantime Mr. Harris had become interested in

N. W. HARRIS.

the work the school was doing, and decided that it offered the best possible opportunity for the investment of "the Lord's money." Accordingly, in 1894, he presented the school with the magnificent site which it now occupies on the corner of Indiana Ave. and 50th Street, which he had purchased for the purpose for $20,000. This lot provides for the erection of three buildings, and the first was immediately built at a cost of $35,000. When the school moved into their new quarters in the fall of 1895 Mr. Meyer suggested that they should begin immediately to "pray for the second building." The suggestion was greeted with an incredulous laugh, as the great six-story building seemed large enough for many years to come; but now, at the end of three and a half years, the demand has come for the new building, and the same generous donor has stepped forward with the promise of funds. The new building will correspond with the first, and will cost $35,000. It will be six stories high, 40 by 135 feet, built of brick and gray stone, and will contain 124 dormitories. The entire capacity of the school will thus be 250 students.

The school at present has a corps of eleven resident teachers and assistants, besides about twenty-eight non-resident lecturers, including such men as Bishop Ninde, Drs. Terry, Bradley, Schell, and others. Their services are entirely gratuitous. Even the resident teachers receive no salary beyond the deaconess support, and a part are even self-supporting. To this is due the surprising fact that the school has been from the first almost self-supporting, the sum paid for board — $3 per week for each student — meeting the running expenses. The entire expense for the thirteen years to the corporation has been but $354.45. The present principal is Mrs. Lucy Rider Meyer; the president is Mr. J. B. Hobbs of Chicago.

The school is not for deaconesses alone, though of all deaconesses now at work in this country and foreign lands perhaps one-half have gone out from its halls; but any woman who wishes to get a better knowledge of the Bible and of Christian work generally may find here the instruction she needs beside such experience and training in methods of Christian and philanthropic work as only a great city like Chicago can furnish opportunity for. About one thousand pupils have taken training in the school, of whom nearly five hundred have entered some form of Christian work. Another advantage the school has is the vantage ground it occupies as a clearing house, or exchange, between fields and workers. Many women who long for some definite work for God and humanity, and yet do not know the needs or their own capabilities, find here the outlook that crystallizes their desires into action.

Never were prospects brighter or commencement exercises more inspiring than those that marked the close of the fourteenth year in the history of this school. The year closes with an enrollment of eighty juniors, the entire enrollment for the year being about one hundred and sixty. The class of twenty-four young women who received their diplomas on May 9 from the hands of Mrs. Meyer have finished two years of combined work and study in a manner highly creditable to themselves and to the institution.

Sunday, May 7, the baccalaureate sermon was preached in South Park Methodist Episcopal Church by the pastor, Rev. W. A. Burch. "The God of All Comfort" was his appropriate theme, and it was magnificently handled.

Monday evening the seniors entertained their friends with an hour of rollicking fun and sentiment in the shape of class-day exercises.

Harris Hall was never more beautiful than on Tuesday afternoon after the skilful hands of the students had decorated it for the reception. Palms, roses, violets, and other flowers gave brightness and perfume, and the class colors draped doorways and banisters. Friends of the school and students thronged the rooms from four till

HARRIS HALL.

seven, when all adjourned to South Park Church for the commencement exercises proper. The music for this was furnished by the school. Miss Wiles, class essayist, gave an interesting address on "Christian Symbolism," after which the anniversary address was given by Bishop Hendrix of the Methodist Episcopal Church, South. His theme was, "The Making of a Saint." The address was a masterly effort, unique, eloquent and inspiring. After the exercises the ladies of the church tendered a reception in the church parlors to the class, the Bishop, and the guest of honor, Miss Isabella Thoburn.

Of the graduates thirteen are or expect to become deaconesses and four hope to enter the foreign field. The others will enter some form of Christian work, but their plans are not yet completed.

YALE LECTURES BY PROFESSOR GEORGE ADAM SMITH

Reported by REV. H. L. HUTCHINS.

IV

TODAY we are to meet the most fundamental of all the questions with which these lectures have to deal — Does modern criticism leave to us the possibility of the Scriptures being called the Word of God? I answer, Yes. The history of the most ancient race of mankind, their moral and religious life, their feeling after God, would involve it. Yet, priceless as are these facts and experiences, it is less important to know whether they were started by divine inspiration than that they contain a genuine revelation. If criticism says, "No, they do not," then the preacher is robbed not only of what the Old Testament has to offer, but the value of our Lord Himself and His teachings is taken away. Many of the leading critics have so dealt with the questions of Old Testament criticism as to lead outsiders to suppose that they have no belief in it, and that a large part of the Christian church is essentially hostile to it. Nothing could be farther from the truth. Take, for instance, the Dutch critic Kuenen. Some years ago, in a review of his work, Prof. Budde said that it constantly led him up to the New Testament, yet he never entered on its criticism. Kuenen answered that if there had been need of any criticism there, he would have undertaken it. "As for myself," says Prof. Budde, "my belief in the genuine revelation of God in the Old Testament remains *rock fast*" (*steht felsenfest*). Prof. Budde is the most free and advanced of critics. It is, therefore, quite erroneous to suppose that modern criticism has destroyed belief in the Old Testament. Rather it has supplied us with ground that is more sure than what former critics had to rely upon.

The Semitic race as a whole was discovered to possess a native religiousness or religious temperament in the power of intuition, and a capacity for detaching the soul from things seen, in the spirit of semi-fanaticism. The religion of Israel was simply a flower of this religious plant of the whole Semitic race. The great forms of monotheism, Jewish and Mohammedan, spring from the necessary habit of the Semitic mind. The theory that monotheism was of ancient origin was first presented by M. Renan, and explained to him the whole character of their religion. He says the desert is monotheistic; it has revealed to man the idea of the infinite. Kuenen remarks that M. Renan presents the singular fault of writing history by intuition. Yet by this he seems sometimes to have arrived at juster conclusions than many of the German critics have managed to do. Since M. Renan formed this remarkable conclusion a large number of ancient monuments and documents have been found, from which the polytheism of the races inhabiting the desert has been clearly proved. When we shift our gaze to Mt. Sinai, things are not different. In Palestine everything bears marks of this — its rivers, its mountains and plains, its cities and tribes. Every tribe had its own deities, so much so that altars on every high hill and shrines under every green tree were made, and rites of the grossest forms existed. Such was the race to whose natural tendencies and environment Renan traced monotheism; which, however, was thoroughly polytheistic. Do we find in the Semitic world any signs of development towards an ultimate monotheism? It does show a common name for God, and that proves an abstract idea of Deity. On the other hand, despite this theoretical monotheism early existing among the Semitics, according to which they were the descendants of some divine father with his blood in their veins, every tribe had its own gods. Again, was there in the Semitic religion any natural tendency towards monotheism? It must be admitted that there lay a great opportunity for monotheism in the belief in one God supreme and limited to one single territory — a habit of mind which may be employed for unity in religion unless there be present a power yet superior to this habit of mind. Intellectuality was one of the strongest forces that made for monotheism, involving a harmonious and consistent whole. Several races had a cosmogony, but it was outside of the Old Testament. Again, political force was more powerful as entering into this development of the ascendency and unity of God. The wars of the Syrians with Israel and the defeat of the former, attributed to the fact that the Israelites' god was a god of the mountain and not of the plain, afforded the opportunity for the one God to vindicate His power outside His own territory, thus leading to the idea of superiority. But the answer to all this is, that no general conquest of this kind took place till the time of Assyrian power in the eighth century B. C., and outside of Israel it did nothing to promote monotheism. But was there any Semitic religion at that time with moral and intellectual capacity to comprehend it? Was there any such God in the Pantheon at that time? In the fragmentary condition of documents we find gods admitted into all phases of life. The help the god afforded was absolutely identified with the individual tribe. God was simply the "boss" of the tribe; on one side with no sense of humanity as a whole, on the other with no sense of the individual man himself. It did not develop his individuality. God had only a general interest. In short, we might reverse the ordinary Scriptural thought, "God seeth as man seeth, and looketh not on the heart." While there existed in fundamental forms certain favorable opportunities for monotheism, yet outside of Israel forces were not strong enough to develop it. How was it, then, that Israel was not only able to take upon herself this great truth, but also through all her long history exhibit; the effects of it upon her life and institutions? It is my firm belief there is only one cause to be assigned — that in the history of Israel we have the only authentic revelation of the only one God. I propose to limit my proof to the period of the prophets on to the time of Christ.

First, it is our duty to establish Israel's purely Semitic origin. The rise of ethical monotheism on Israel's soil is so remarkable and unique that it could not have originated outside her soil; yet one field for its possibility is Babylon. As far as evidence goes, it is quite possible that she received her cosmogony from Assyrian sources; yet the Babylonians deal with many gods. It is more reasonable to derive them from Egyptian sources and influences; yet this is laughed at by Kuenen, who says that the customs and characteristics of Israel are so different that indeed it might disprove Israel's having been in Egypt at all. Now, it is true that the attitude toward God, the ark, the stones inside the ark, the anointed stones, the cherubim, the slaughter and sacrifice of animals, festivals, oaths, offerings, circumcision, devoting of spoils of war to deity, etc., bear the same Semitic names in all nations. It is the same, also, when we ascend to conceptions of Deity. If for a moment we put aside all the attributes of Jehovah, we find that Jehovah is to Israel the same as Chemosh is to Moab. The thunder and lightning, the rush of rain and hail, are the theophany of all gods. They looked to Him to lead in war, and to regard their desires against their enemies. Even in certain moral responsibilities and accounts of what they expect Him to do, they do not differ from the Chemosh of Moab. All the ordinary barbarities of war were permitted by Israel. Early Israel allowed the reality of other gods. This was not incompatible with the second commandment, which refers only to the God of Israel and has nothing to do with the gods of other nations, and does not, therefore, deny the existence of other gods (see Deut. 4). The framework of this was not Egyptian; through and through it was Semitic, of the stock and fibre of Israel's kinsfolk. It came to Moses, not by way of the Nile, but by way of the great Semitic desert. It was like the bush back of Mt. Horeb and the fire from heaven — every branch and leaf kept its form and color; so with the religion of Israel, in stock and fibre it is Semitic still.

Now, how am I to reconcile this with the claim that we have a real authentic revelation? I confess I have not a complete theory, one that fits all the facts. First, we are reminded of the great commonplaces of revelation; it is a thing of gradual growth and of condescension on the part of God Almighty to man. There must be condescension, for it must start with such facts and knowledge as man has already acquired. Christ Himself says that God permitted certain things for the hardness of His people's hearts. Israel's religion must first be cast in the ordinary Semitic mold; and then if a revelation, however high, is to be intelligible, it must begin on the natural Semitic level and use Semitic customs and life. It is no more incredible that God should reveal Himself in a tribe or race than that afterwards He should appear in Christ. This is the highest proof of the Incarnation. God is a God of condescension. We may now go farther and ask, Is there positive evidence of such a revelation? Kuenen, a grudging critic, after affirming that Chemosh and Jehovah are the same, says: "I do not say they came from the same germ; I realize a distinction here. What distinguishes Israel from others is an ethical temper, which entered into their thought as early as Moses' time." Every step that Israel takes is due to the development of the ethical spirit. This development goes on steadily up to the prophets. Criticism shows that the prophetic teaching is not to be traced to a body of laws by Moses. These are the result, not the cause. Criticism has nothing to substitute for these laws which it has removed from early to later times. Yet we cannot believe that tradition goes so far astray as that Moses could not have been the producer of the law. If we compare the Hebrew idea of the marriage of God with His people with the corresponding Phœnician representation, if we compare the Hebrew ritual with the heathen orgies, we find in Israel a steady growth and development right on to the first century. Criticism shows that it is not to be traced to the body of laws made in early times, but to the influence of the character of the national God, and the gradual rise of Semitic religion to the more perfect hope. The saying that "the only solid foundation for morality is the pure character of the Supreme Being," was certainly true as to this development. The command, "Be ye holy for I am holy" — I do not care to what date assigned — was imperative and operative from their earliest history. What else than this is revelation? Revelation is not inscribing on wood and stone; it is not the gathering of lumps of scientific proof; it is the enforcing upon men's hearts of the character of God Himself.

I have not given you the absolute proof of divine inspiration, but I have tried to show that lines of apologetics may be laid down as reasonable as those given to our fathers, and that we are claiming nothing contrary to the statement of Christ, that in the Old Testament we have the genuine revelation of His God and our God.

THE FAMILY

REMEMBERING

EMMA A. LENTE.

Wave, bonny flags, where the soldiers rest,
For once the love of you filled each breast,
And feet swift followed where'er you led;
And now you honor each low, green bed.

Grow, young grass, in the warm May sun,
Cling to the mounds where your rootlets run,
Weave for the sleepers a counterpane,
Cover them closely in sun or rain.

Sing, glad birds! for the dead shall rise;
Then shall awaken the sealed eyes;
And, when that radiant morning beams,
Death and sorrow will seem but dreams.

Bloom, sweet flowers! for this you grew —
To honor and garnish the graves you strew;
Give your sweetness although you die,
Nor crave on a fitter bed to lie.

Mother Earth, in your brooding breast
Cherish your children; give them rest
That shall balm and soothe life's hurts away —
Aye! keep them safe for the Lord's own day.

Comrades, sing as ye stand around,
Pray in the sacred burial-ground,
Bless the names of the ones who sleep
Where the grasses grow and the ivies creep!

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

In apple bloom and lilac time,
Beneath the balmy breath of May,
When spring's full leaf repeats the rhyme
Of year with year, Memorial Day

Comes to our hearts. We deck once more
The ashes of our sacred dead;
While tear-wet memories hover o'er
The graves on which fresh wreaths are spread.

—*Joel Benton.*

* * *

The great aim of Christianity is not to teach men the glory of the life to come, but the sacredness of the life that now is. — *The Outlook.*

* * *

The only preparation for the morrow is the right use of today. . . . The morrow comes for naught if today is not heeded. — *Bowen.*

* * *

Never to tire, never to grow cold, to be patient, sympathetic, tender; to look for the budding flower and the opening heart; to hope always, like God; to love always — this is duty. — *Amiel.*

* * *

See that each hour's feelings and thoughts and actions are pure and true; then will your life be such. The wide pasture is but separate spears of grass; the sheeted bloom of the prairies but isolated flowers.— *Beecher.*

* * *

If there be nothing celestial without us, it is only because all is earthly within. If no divine colors upon our lot, it is because the holy light is faded on the soul. If our Father seems distant, it is because we have taken our portion of goods and traveled into a far country to set up *for ourselves*, that we may foolishly *enjoy* rather than reverently *serve*. — *James Martineau.*

* * *

Did you ever notice how duty unfolds in the doing, like a bud when the sun shines on it? The hardest part of any task is getting at it. After that there is a gradual expanding and fragrance about it, like the opening of a flower. The dreaded duty becomes the sweet and gracious privilege. Obligation unfolds into opportunity. Service becomes joy. This is one of the revelations of life to souls of courage and unshrinking purpose.— *James Buckham.*

* * *

A man whose eyes and whose thoughts are centered on self, comes to have for the most part, a strangely exaggerated notion of the goodness and worthiness of his *me*. It is like a sort of spiritual dropsy that swells the soul up to twice its natural size, and which looks, perhaps, on the surface as an increase of health and strength, but is in reality only a symptom of a sore disease. Such a one is suffering from what the French call *La maladie du moi;* and it is one of the most fatal maladies there is. — *Hannah Whitall Smith.*

* * *

Let us as a nation strew flowers of love for all and malice toward none, upon the graves of the fallen heroes. To this end I would gather flowers from the North and from the South, and mingling them, I would form them into one large wreath and lay it reverently upon the graves of the Blue and the Gray. I would form the flowers into but one wreath as an emblem of unity, oneness of aim and purpose, the glory of God and the honor of our flag and nation. Let us as American people look forward toward God and righteousness, for "righteousness exalteth a nation." We would build around our nation the walls of salvation; we would have Christ the Captain, ourselves loyal citizens to the cause of God, the church, and the nation. Then shall America stand. — *Rev. L. M. Zimmerman.*

* * *

God helps us in ways numberless, but His help is always in response, not to our appeal from the lips, but to that cry of the heart which comes when one is making his own struggle and fighting his own battle as best he can. He sends His reinforcements not to the commander who, crying for aid, flees before the enemy, but to him who hotly contests every inch of the ground, and who has a right, therefore, to call for help.— *Lyman Abbott, D. D.*

* * *

The earthly dark day ought to make a golden spiritual experience. The brightest days have followed the blackest in history. Had Joseph not been sold as a slave and cast into prison, he would never have been the Bismarck of Egypt. Had Paul not been repeatedly dungeoned, he might not have found time to write the epistles that have inspired the centuries. Had Bunyan not been thrown into Bedford jail, the world would have forever missed his immortal "Pilgrim." The Psalms of David were written out of his sufferings. "The songs in the night" count up the longest list.— *D. O. Mears, D. D.*

* * *

These arborous delicates
Our sorrow consecrates
To those fair manhoods broken in their spring,
Whose fruitage is a fragrance blown abroad
To seed the happy sod
With peace and freedom for an harvesting.
Their labor-tide that looked so brief,
Bound immortality in sheaf.
The life transcends the clod;
Nor may an earthly song aspire to tell
How blithe they tread the blessed asphodel
Who garnered for the granaries of God.

— *Katharine Lee Bates.*

* * *

A Russian soldier, after having performed feats of great valor, lay dying upon the field of battle. His comrades gathered around him, willing to afford him such help as could be given him in his last moments. As his life was fast ebbing out, he said, "I have but one request; answer to my name at roll-call." Though more than forty years have passed since then, and all his old comrades are dead, his name remains upon the roll, and is still answered to by some living member of that imperial regiment. Earthly enrollments may be lost or destroyed, earthly honors may fade and our names may be forgotten here, but, if once recorded upon the Lamb's Book of Life, they will be answered to through all eternity.— *Rev. John W. Sayers.*

MAY THIRTIETH

N. A. M. ROB.

THE scene was a beautiful one. Blossoming apple trees spread their fragrant mantle over the hillsides and valleys; the river flowed with noisy rush, full to the brim of its meadow banks with the spring tide, which had not yet spent itself; the highway was dried to dust except for some small pools left from the rain of the previous night; the skies could be no bluer, the air no clearer, the west wind no more invigorating, than on the morning of May twenty-ninth.

On top of Temple Hill sat an old lady resting on a flat rock by the roadside. Her breath came in hurried gasps, for the exertion of climbing was almost too much for her poor old frame. She wiped her heated face, but, even now, little chills were creeping up her back, warning her that she must not sit long or rheumatism would claim her shoulders for wearisome days as a result of her unwonted exercise and over-heated blood.

"I b'lieve I'll have to give it up," she murmured. "If I can't get up Temple without being so beat out, I never can Mark's, I know. That has five thank-ye-marms, an' this ain't but three. I wisht I could" — and the wistful eyes looked over at the tall elevation that was called Mark's Mountain; not because it was a mountain, but because it overlooked all the hills anywhere near it. If she could reach the top of that, she could see the far-away village and the cemetery on the hillside beyond it, and she could see the procession, and if the wind was west — and it was west a good deal of the time — she could hear the music. She had hoped to try her strength today by climbing Temple Hill, and tomorrow she would surely be able to get up to the top of Mark's. Last year she went to the cemetery, and even placed a wreath of flowers on Nat's grave. This year she was living in a larger house, to be sure, but it was kept up by the town. She knew she must not expect to visit the village this year, but she might see, and she might hear a strain of the music, if she could but reach Mark's top. The swiftness with which the little chills followed one another warned her to be moving, and stiffly she tried to rise; but not till she had made several ineffectual efforts, did she succeed in getting upon her feet.

At this moment a sleek pony drawing a light phaeton was climbing the hill. Pony shook his head as if he had found it warm work, and the young girl who held the lines talked to him as if to encourage him to do his best. When he reached the flat rock she drew him up, and in a cheery voice said: "Why, I should think it was a pretty hard hill for you to climb. Can I take you anywhere? I'm

all alone, you see, and I should be glad to carry you anywhere you like."

"Thank you, child. I'm going back now. I got some out of breath, but I shall be all right goin' down hill, thank you."

"Well, I'll turn around and take you back. I am out just for pleasure, and I can do it as well as not. Fudge ought to go down this hill, too, in order to see that it isn't so steep as he thought it was. She deftly turned the pony around, and, jumping out, helped the old lady in, and carefully pulling up the broadcloth robe, for the air was still chill in driving, she shook the lines, and Fudge was off at a livelier pace than he showed when coming up the hill.

"Now, where do you want to go?" she asked, turning to her companion.

"I guess you don't live in these parts, do ye?" was the reply.

"No, I have just driven over from Bolton. We moved there last fall, and I have visited some of the nearest places, but I have been looking at Mark's Mountain all winter and waiting for a day to come when I could see what lay beyond it. I do so like to explore, and I shall know all about these parts very soon, I hope."

"I used to live in Fenwick village, but I live to the Farm now," was the simple statement.

"You will have to tell me where to go, for I don't know where the farm is. Father has what he calls a farm, but it hasn't the wild land that grandpa's farm in New Hampshire has — the woods, and walls, and birch trees, and tangled paths, and oh! so many things that I love. Father's farm is all fine land, cleared and cultivated. Even the woods are cleared of underbrush and the leaves are raked twice a year."

"It's the town Poor Farm. It has woods, and pastures, and walls, but it — it — isn't home," and a half sob was heard.

"Oh! see that bird! Isn't he blue?" but it was half-hearted enthusiasm, for the young lady was fumbling for her handkerchief, and when she found it a tear had dropped into her lap and betrayed her to her companion.

"Oh, you needn't mind, child! I have a pretty good time, only I'm lonesome. Every year I've been to see the procession, and my boy's is one of the graves they decorate, and I'm proud, too, that he was a soldier. He'd have taken care of me now, but I'm taken care of as it is, an' I've no cause to fuss. I have good victuals, and a nice feather bed — an' that's what some of 'em haven't got. I thought I'd see if I could walk to the cem'tery, but I had an awful spell gettin' up the fust hill, an' Mark's is enough sight wuss. I shall have symp'thy, though, for Uncle Job he can't go. He stays in his room an' thinks all day long. He ain't ben to the cem'tery sence he's ben to the Farm, an' it's most nine years now. Fiji said she'd git the flowers if I could go, but I guess the' won't be no need."

"Who is Fiji?"

"Oh, she's a little black girl, an' her hair sticks out so't she looks sort er comical. Uncle Job he's ben to the Fiji Islands, and he says she looks jest like the natives, so he called her Fiji, and so do all of us. She's good to me, an' I like her if she is black."

The last was said in a defiant tone as if daring anybody to dispute her right to like whomsoever she chose.

Under the old lady's direction they turned to the left, and soon on the hillside the Town Farm loomed up — a pretty place with pale brown paint and dark green trimmings, a porch and piazza, trees, a square, well-kept yard, and vines over the south door. But, after all, it wasn't home to many of its inmates, though it was probably a larger house than any of them could hope ever to occupy in their own right.

As they drove into the yard Grace Gay turned to her companion, and said: "I'm coming round this way tomorrow morning, and if you would like, I will take you to the cemetery; and — you might ask Uncle Job to go, and if Fiji will get the flowers I will take her too. Can you be ready by half-past eight?"

The old lady's mouth dropped from sheer astonishment, and she stood silent a moment, then she tried to speak: "I ain't — I don't know — you're an angel of the Lord" —

"Then you'll go. I'll be round." And Grace, with eyes filled with tears, drove on to the grass because she couldn't see where the pony was going, and then down the hill. As she looked back she saw her old lady sitting on the step with her head in her hands, and she knew she was weeping for joy that her dearest wish was to be accomplished.

"Huh! she ain' gwine to come. She's jes' er gummin' yer. What yer spos'n? Quality ain' er gwine fer ter take po' folkses nowher!"

Fiji didn't believe in anybody coming to give her such a holiday treat as going down to the Decoration Day services. Mrs. Gage in vain told her of Miss Gay's kindness; she refused to be convinced.

"Won't you get the flowers, Fiji?" was the anxious question.

"Ob cose Ise gwine fer to git de frowers, cose she *might* come; but she ain' er gwine ter, an' I knows it, I does."

When Mrs. Gage told Uncle Job, his eyes opened wide, and after a gasp of surprise he stammered: "Is it so? I'll git my coat breshed up, and — could you part my hair straight for me, Mis' Gage? My hand's kinder trembly. Ain't it lucky I polished up my shoes yisterday? Of course, knowin' I'm a sailor and a retired cap'n, she'll expect to see things shipshape. I guess I'll go and do it now so's to be ready;" and away he hobbled, to forget what he started to do, and later to be found by Mrs. Gage on the piazza dreaming; and then Mrs. Gage kindly gave him the invitation all over again, with the same result. If she had not attended to his toilet the next morning, he would have forgotten to get ready for the expected outing.

So of the three Fiji didn't believe in her good fortune, Uncle Job forgot it, and Mrs. Gage wandered around restlessly, fearing after all she had been too credulous.

The morning of May thirtieth was a brilliant one — not a cloud to be seen, the air clear and radiant with sunshine, just a pleasant coolness in the morning breeze, and a delightful cheer in the robin's note as he sung in the orchard.

Fiji had stolen all the apple blossoms she dared to, fearing the overseer's rebuke. She made a big wreath of them, and then down in the meadow she had stripped the violets from every clump of rank beauties, and they, too, were in a wreath, smaller, but just as lovely as their more civilized neighbors. Bunches of Solomon's seal and anemones were packed in a basket and waiting in the cellar, "Case spos'n she come, she ain't gwine fer ter wait fer no lazy nigger ter git ready."

"I don' know how we'll all git inter that little wagon of hern. I s'pose we'd better git a box and have it ready to set in front for you to use, Fiji. One of them butter firkins'll be jest the thing," said Mrs. Gage, who had lain awake the night before to plan a way out of the difficulty.

Uncle Job was ready, his two canes close at hand, his big soft felt hat in a chair by his side, his overcoat brushed, and his hair parted straight on one side and the thin ends rolled under, as he used to wear it when a young man. Mrs. Gage had spent an hour trying to decide whether to wear her mittens or her woolen gloves. They were both new, and finally she thought she would wear the mittens going, and the gloves coming back. Fiji had blossomed. Several years before she had had a present of a white hat, with six enormous red poppies on it, and every summer that hat was unpacked from its numerous wrappings and used exclusively to wear on her Sunday afternoon walks. Today it was brought out and perched sideways on the black head whose pig tails, newly braided, stood out at a fiercer angle than ever.

"Mis' Gage, the's er team comin', the's er team comin'! It's er span! I say, Mis' Gage, did she had er span? Tain't her, an' I jes knowed it!"

But it was, as they saw a moment later, when Grace stood up and waved her handkerchief at the waiting ones gathered on the piazza. Fiji gave the butter firkin a vicious kick as she muttered: "Ise gwine ter set on de seat, case de's four of 'em." Mr. Carpenter, the overseer of the town's poor, had come up from the barn, and he helped Mrs. Gage in first, then Uncle Jacob. As for Fiji, she didn't need any assistance. She was in and out three times before the others were settled, and at last Grace said: "Sit still, child, or you'll be left after all;" and then she subsided — that is, all but the twinkle in her eyes, which I think shone for a week after that day's trip.

An open barouche, drawn by a pair of shining black horses, and driven by a coachman, was a sight not seen before at the Farm, and behind Mrs. Carpenter, who stood in the door with her arms rolled up in her big apron, could be seen the head of every inmate who could get there, and Fiji shouted good-bys all the way down the hill and then declared she "don' forgot Mis' Lane, I 'clar I did."

Fiji kept things lively all the way, and her poppy-crowned head attracted a deal of attention as they entered the

village. Uncle Job sat with tears rolling down his childish old face, and Mrs. Gage was too happy to talk, so Grace leaned back and enjoyed the pleasure herself. They heard the band, they saw the procession, they drove into the cemetery, and Uncle Job placed with his own hands the great wreath of apple blossoms on his son's grave while Grace read to him the epitaph and finally copied it on paper that he might have it read to him afterwards. Fiji had been faithful in gathering flowers, and both graves were covered from end to end with beauty. When the line of blue filed out of the place, and the band had gone and all was quiet, Grace said she should like to drive around the village; and would they tell her what to see, and where she might find the most picturesque places, and did they know where McCall pond was? She couldn't have asked these old people any questions they would have been more glad to answer. They knew it all, and only doubted whether she would have patience to see all the beauties of the place in one day.

"It is almost dinner time, and we would better have dinner first, wouldn't we?"

"I'd druther go thout dinner, fer all er gwine back fer ter git it," was Fiji's announcement.

"Oh, we'd go to the hotel here for dinner."

"Does yer mean er botten dinner, wiv ice cream?"

"Oh, yes, we'll get anything you want."

Fiji's eyes held all the expression of which she was capable.

Many of the people had wondered much over this fine equipage and its strange occupants. They lingered about to see where it went, and when it turned into the hotel yard they followed, and some recognized Uncle Job and Mrs. Gage. The veterans came and shook hands with them both, and then as the story was whispered that Nat's mother was there, and that Uncle Job was out for the first time for nine years, the band heard of it and began to play "Home, Sweet Home" and "Annie Laurie," and wound up with "Nearer, My God, to Thee," while the neighbors wept and Uncle Job sobbed aloud. Grace was not forgotten, and though no one knew who she was or why she had done this kindness to their people, they blessed her for it, and one man, one of the selectmen of the town, said he would see that every parent of the boys who slept in their cemetery should come to the exercises every year. Then the crowd melted away, and our party went to dinner. And such a dinner! Words are not full enough to tell all the enjoyment crowded into that small hour. Mrs. Gage sat by Uncle Job and kept his napkin tucked in, and helped him by cutting the meat which he could not manage with his shaking fingers. Fiji took everything that was passed her and piled it up beside her plate, and at last when she could eat no more she astonished them all by telling the waiter to "Let dat be. Ise gwine out fer ter git de barskit to put it in;" and they allowed her to carry away what she could not possibly devour, laughing to see her carefully pack it away in the place of the flowers she had brought from the Farm.

After dinner they drove around the town, past Mrs. Gage's old home and the grist-mill, by the church and over the river, until, as the hour grew late and the sun was turning towards the west, they went back to the Farm.

At five o'clock of that eventful day they alighted from the carriage before the same curious gathering that had sped their going in the morning, except that Mrs. Carpenter had on a white apron and her sleeves were rolled down.

Thanks from grateful hearts were given Grace, but when she had turned away and the black horses were going carefully round the corner she heard a great shout, and saw Fiji running to overtake her.

"Oh, Mis' Day, I'se gwine ter tell yo I did'n bleve you's gwine ter tak' us; but I bleve yo' has tooken us for sho, I does, an' ain' nebber gwine ter say I don't no mo'."

Worcester, Mass.

MEMORIAL DAY

She saw the bayonets flashing in the sun,
The flags that proudly waved; she heard the
bugles calling;
She saw the tattered banners falling
About the broken staffs, as one by one
The remnant of the mighty army passed;
And at the last
Flowers for the graves of those whose fight
was done.

She heard the tramping of ten thousand feet
As the long line swept round the crowded
square;
She heard the incessant hum
That filled the warm and blossom-scented
air —
The shrilling fife, the roll and throb of drum,
The happy laugh, the cheer. Oh, glorious
and meet
To honor thus the dead
Who chose the better part,
And for their country bled!
— The dead! Great God! she stood there in
the street,
Living, yet dead in soul, and mind, and
heart —
While far away
His grave was decked with flowers by
strangers' hands today.

— *Richard Watson Gilder.*

THINGS TO LEAVE UNDONE

WE cannot do everything we might do any day. We can think of a hundred things we would like to do — visits of courtesy and kindness, perhaps of helpfulness or sympathy, affairs of business, matters of pleasure or self-improvement, but it will not be possible for us, with our limitations of time and strength, to do more than ten of these hundred possible things. It is important, therefore, that we learn what things to leave undone. There is a wisdom of neglecting as well as a wisdom of faithfulness in doing.

How shall we know what things not to do? Is there any law of selection, any principle which should guide us in deciding what we should leave undone among the many things that invite us?

We may set it down as a first rule that the duties which belong to our common calling should always have the precedence. We must not neglect these, however urgent other calls may be. If a boy is in school, his school tasks must receive his thought and occupy his time, to the exclusion of every other occupation until they have been mastered. If a young man is in a business position of any kind, the duties of his position must be attended to with punctuality, promptness, and fidelity before he has a minute for anything else. No matter how many interests may appeal to his sympathy or his desire, or how eager he may be to respond to the appeals, he has no right to listen to one of them until he is free from his allotted tasks for the day.

If a young woman is a teacher in a school, her engagement binds her to perform the duties of her position during certain hours of five days every week, for a definite number of months in the year. There may come to her many opportunities of doing other things. Poor people may need care and help. Sick neighbors may require visiting and watching with through long nights. Mission work may appeal for helpers. Young people's meetings may seek her services in a certain line of work in which she excels. It would be very easy for her to be always going somewhere on some good errand.

But this young woman will make a very serious mistake if she thinks that it is her duty to do all these good and beautiful things which make their appeal to her heart. Her first thing, that to which God has called her, and for which she has been sacredly set apart, is her work as a teacher. Not only is she to devote the regular school hours to specific duties, but, besides, she must give all the time necessary for conscientious and careful preparation for her tasks, and also must secure such measure of rest as will fit her for her duties. All this work is hers by divine gift, and if she turns aside to any other task, though it be a religious service, she is robbing God. Everything else that offers must be neglected resolutely until this work has been done well enough to present to her Master.

This teaching is very important. It matters not what one's regular calling may be — the commonest daily work or the most lowly office — whatever it is it must always be first in one's thought and in the occupation of one's time. There must be no skimping of one's daily tasks. Even a prayer-meeting is not so sacred as one's ordinary duty which fills the same hour.

Sometimes good people get wrong opinions upon this subject. They imagine that because it is a religious service, or some holy task, they may be excused for neglecting a merely secular duty or for being late for some engagement. There have been men who failed utterly, bringing ruin upon themselves and their families, because they neglected their business in running to prayer-meetings or looking after what they called religious interests. There have been women whose homes suffered and whose children were left uncared for while they were attending conventions or looking after some social, sanitary, or religious affair outside.

It should be set down as an invariable and inexorable rule that general appeals to interest and sympathy are to be denied until one's sacred work has been faithfully done. Nothing is so binding upon us as the duty we have engaged to do.

After all this duty has been performed with conscientious fidelity, then we may think of doing the other things which we may find to do. Still the question waits, "What shall we do, and what shall we neglect?" There is room always for wise choosing. There is a vast difference in the value and importance of the various opportunities or appeals which come to us, and we should choose to do those things which will bring the greatest good to others or leave the deepest permanent result. Sometimes the most sacred use of a leisure hour is rest, or bright, cheerful recreation to fit one for the serious

tasks and duties which wait on the morrow.

But we should always remember that we have a duty of not doing, and that many calls for our time and strength must be firmly declined. Not every open door opens to a duty. Not every opportunity must be embraced. There are first things which must never be neglected nor displaced, though a thousand appeals clamor for our attention.

When Jesus said, "Seek ye first the kingdom of God and His righteousness," He did not mean prayer-meetings and sick calls and social visits — He meant the great duties and occupations which belong in each day. For most of us these fill our waking hours. What we shall do in our leisure we shall learn if we are ready always to follow the Master's leading. — *Wellspring.*

APPLE BLOSSOMS

LIZZIE DE ARMOND.

A fragrant crown of blossoms
Each apple tree doth wear,
The dainty blooms close clinging
To branches once so bare;
And, as the gentle zephyrs
Dart gaily to and fro,
Like butterflies the blossoms
Float to the sward below.

Past is the dreary winter,
The song birds carol sweet,
The dear old world seems thrilling
With happiness replete.
So, God doth send His blessings
To cover up, maybe,
The worries and the troubles
That come to you and me.

The hard things and the dreary,
That grieve us by the way,
Are hidden 'neath the mercies
He giveth us each day.
Our frozen hearts He melteth,
And, if we but abide
In Jesus, life will ever
Be filled with love's spring-tide.

Swarthmore, Pa.

—A new post-office was established in a small village away out West, and a native of the soil was appointed postmaster. After a while complaints were made that no mail was sent out from the new office, and an inspector was sent to inquire into the matter. He called upon the postmaster, and stating the cause of his visit, asked why no mail had been sent out. The postmaster pointed to a big and nearly empty mail-bag hanging up in a corner, and said: "Well, I ain't sent it out 'cause the bag ain't nowheres nigh full yet!" — *Harper's Bazar.*

BOYS AND GIRLS

A MEMORIAL DAY QUARREL

THE LATE MABELLE P. CLAPP.

TWO sturdy little fellows they were, as they sat there, between the tubs, in the shade of the big lilac bush, at the gateway of the McPherson farm, brown as berries, both of them, and straight as arrows, but there the resemblance ceased, for dark-haired, serious-eyed Paul, in his white sailor suit, with the silver anchors on the collar, and the sailor hat with its blue ribbon, looked what he was — the only child of wealthy parents; while Ted — freckled, snub-nosed, rollicking Ted — wore a blue gingham blouse, clean as clean could be, but worn and faded, and short trousers, that bore evidence of much careful patching.

Half an hour before, one tub had held bunches of sweet horse-shoe violets, the other lemonade that Paul had coaxed cook to make for him. Now, both were empty save for a few pieces of ice, rapidly melting in the hot May sunshine.

Far down the road could be heard martial music, and through the thick cloud of dust the men of Post No. 19, G. A. R., could be dimly seen, marching away toward the little cemetery two miles farther on.

"My!" said Teddy, as the last note died in the distance. "Wa'n't that great? Guess those soldiers didn't 'spect to find any lemonade waiting for 'em right side of the road; and wa'n't they tickled with the flowers, Paul?"

The only answer was a deep breath of contentment; but Teddy, nothing daunted, went on: —

"And I do b'lieve your father was the splendidest one of 'em all, riding right ahead, on that big, black horse, just like the pictures in the hist'ry. Say, Paul, let's you and me be soldiers when we get big."

"Yes," said Paul, roused at last into speech, "I'm going to be just 'xactly like father when I'm grown up, 'cause he's the bravest man I know; but you won't be like your father, Teddy, will you? 'Cause *he's* a coward!"

"He ain't either," retorted Ted.

"Yes, he is," persisted Paul; and then, almost before they knew it, they were in the middle of that dusty road, sparring away like two little wild beasts. Such a thing had never happened before, but both were excited and tired, for they had been up since daybreak getting ready for the soldiers, and neither quite realized what he was doing. Suddenly a heavy hand was laid on Paul's shoulder, and an astonished voice said: "Why, Paul Leighton, what *are* you doing?"

Bewildered, Paul stared for a moment, then with a shout of delight cried: "Why, Uncle Jack! Where did you come from? Does mamma know?"

"No," said Uncle Jack, "nobody knows; but before I go up to the house, this affair must be settled. Out with it, boys."

"He called daddy a coward, he did," said Teddy, hotly.

Paul flushed rosy red, but the honest brown eyes looked straight into Uncle Jack's as he said: "Yes, I did, and he is a coward, really and truly, 'cause he won't let Teddy fire off the least little bit of a firecracker Fourth of July; and he's awful 'fraid of guns and 'splosions. Isn't that being a coward, Uncle Jack?"

For answer, Uncle Jack seated himself on the grass, and pulling a boy down on either side, began: —

"One fine day, during the war, there was some sharp fighting going on in a field near an old farmhouse. Being off duty for the time, another officer and myself, with two or three privates, among them a young man just out of the hospital, were standing near the well. Knowing that the house was between us and the battle-field, and feeling quite sure that we were out of range of the enemy's guns, we were talking eagerly of the probable results of the battle. Suddenly a shell screamed through the air and dropped at our very feet. It was all over in a moment, but we stood as though turned to stone, all of us, except the pale young man. He snatched up the shell, ran the few steps to the well, and dropped it, with the fuse still burning, into the dark water below. A splash, a final splutter, and the danger was past, but the young man had fainted — the strain had been too much for him. He was sent home soon after on sick leave, and with the close of the war I lost sight of him, but I've heard since that he never fully recovered, and that any sudden noise would give him a nervous spasm. And yet," turning to Paul, "that man is one of my heroes."

"Please, Mr. Uncle Jack" — Teddy's eager face was pale with excitement — "please, sir, what was the man's name?"

"McPherson, my boy — Edward McPherson."

"Why-ee," exclaimed Paul, "that's Teddy's name!"

"Yes," said Ted, proudly; "and that man was my father. Mamma told me 'bout it when I felt bad 'cause daddy wouldn't let me have a cannon like the other boys; but she said not to tell anybody 'cause daddy didn't like to talk about it."

"Teddy," said Paul, marching around Uncle Jack, and holding out a brown little hand, "I hope you'll 'scuse me for calling your father a coward, 'cause I didn't know."

"'Course you didn't, Paul," said Teddy, heartily, "and it does seem awful funny for daddy not to like firecrackers, 'specially such splendiferous ones as yours; but," with a sigh, "I suppose he can't help it."

"Well, I must be off," said Uncle Jack, cheerily. "You coming, too, Paul? All right, then," holding out his hand. "Good-bye, Teddy. Tell your father I'll be in to see him this afternoon. And, boys, remember, you can't always measure a man's courage by his love of noise, and that blows never yet mended a quarrel."

"Yes, sir, I will," said Teddy, earnestly; while Paul gave the hand he held a little squeeze, and Uncle Jack understood.

IN THE SOLDIERS' CEMETERY

Where the grasses gently wave
Over many an unknown grave,
Bend with me a listening ear;
Then, if we are swift to hear,
Sweeter than a silver bell,
Softer than when dews are shed,
Comes this message from the dead:
Children, love your country well,
Love it well.

While with tenderness we lay
Bud and flower and blooming spray
On this quiet resting-place,
Hark with me a little space:
Murmuring voices seem to tell
Of a blessed peace and sweet,
And these words they oft repeat:
Children, love your country well,
Love it well.

— *Anna M. Pratt.*

——"Mother," asked little Johnny, peering in between two uncut leaves of the magazine, "how did they ever get the printing in there?"

——"I have a splendid ear for music," said the complacent young man. "Yes," answered Miss Cayenne, regretfully. "But you don't sing with your ear."

THE SUNDAY SCHOOL

Second Quarter Lesson X

SUNDAY, JUNE 4, 1899

JOHN 19: 17-30.

REV. W. O. HOLWAY, D. D., U. S. N.

CHRIST CRUCIFIED

I Preliminary

1. GOLDEN TEXT: *The Son of God, who loved me, and gave himself for me.* — Gal. 2: 20.

2. DATE: Friday, April 7, A. D. 30.

3. PLACE: Calvary (Golgotha), outside the walls of Jerusalem, probably on the northwest.

4. NOTE: "Many items in the history of the Crucifixion, the Evangelist assumes to be already familiar — especially the episode of Simon the Cyrenian, the address to the 'daughters of Jerusalem,' the presentation of the intoxicating myrrh-wine, the mockings of the Crucified One, the conduct of the thieves, the darkening of the land, the earthquake, the rending of the vail of the temple, the testimony of the Gentile captain, Matthew's indication of extraordinary occurrences in the spirit world, the agitation of the people (as recorded by Luke), as also the majority of the last seven words. He dwells upon — the trait of Christ's resolutely and bravely taking the cross upon His own shoulders, upon the contest which Pilate and the Jews continued over the Crucified One, upon the significant superscription, and especially upon the committal of Mary, the mother of Jesus, to his filial care. He also gives special prominence to the fulfillment of Biblical types and prophecies" (Lange).

5. HOME READINGS: *Monday* — John 19: 17-30. *Tuesday* — Luke 23: 33-38. *Wednesday* — Luke 23: 39-49. *Thursday* — John 19: 31-42. *Friday* — Isa. 53. *Saturday* — Rom. 5: 1-11. *Sunday* — Rev. 5: 6-14.

II Introductory

St. John's account of the Crucifixion is a brief one. Conducted by a centurion and four soldiers, and accompanied by two criminals who had been condemned to a similar fate, Jesus was led forth from Pilate's judgment-hall. Golgotha, or Calvary, was but a short distance outside the city wall, and was probably a slight elevation near the roadside, so that the spectacle would be visible to those passing by. On arriving, the crosses, which had been borne by the victims, were laid on the ground; the latter were then stripped of their clothing, and the usual stupefying drug offered, which, on the part of Jesus, was declined. It took no long time to complete the tragedy — to bind the bodies each to its own cross, to drive the nails relentlessly through the extended hands and through the feet, and then lift each cross with its writhing burden and drop it into a hole dug in the ground for the purpose. The work was speedily done, and Jesus, from the central cross, suffering all the more acutely from the very fineness of His nature, yet meek and praying for His murderers, could see that, even as it had been predicted, He was "numbered among the transgressors."

Nor was this the only prophecy which was being fulfilled before His eyes. The soldiers, their work over, were busy with their perquisites. They had gathered up the clothes which they had stripped from Him, and were dividing them into four parts; but what would they do with the woven, seamless tunic? To tear it would destroy it. They will cast their lots for that. As He heard the battle of their voices, how must the words of the Psalmist have flashed upon His memory:—

"They parted My garments among them,
And upon My vesture did they cast lots."

There was only one drawback to the complete triumph of the rulers so far. Everything had gone to suit them but one — the inscription which Pilate had caused to be placed over the head of Jesus to proclaim His accusation. There it stood where all could see it — Jesus of Nazareth, the King of the Jews. In vain the exasperated priests labored with Pilate to have this obnoxious *titulus* taken down and worded differently. The haughty Roman dismissed the appeal with the reply, "What I have written, I have written."

It was probably towards noon, when the strange darkness began to gather over the land, that the thoughtful John conducted Mary, with other women, through the jeering crowd, to the cross of her Son. Of the sorrow which, sword-like, pierced the Virgin's heart, there is no record. But the Sufferer's eyes, though filmed with anguish, rested upon the two. The unselfish heart throbbed for the lonely, distressed woman, by whom He had become linked with humanity, and His parched lips opened to commit her to the filial care of John: "Woman, behold thy son!" and John took her then and thenceforward to his own home.

Passing over many affecting details which the other Evangelists record, St. John sums up in a few words the closing scene. He did not catch the despairing cry, "My God, my God, why hast Thou forsaken Me?" but he heard the words, "I thirst," and saw the soldier press the sponge filled with sour wine to the fevered lips. And then he saw the head bow, and heard the words which proclaimed the end of the Saviour's travail and the accomplishment of His redeeming work: "It is finished."

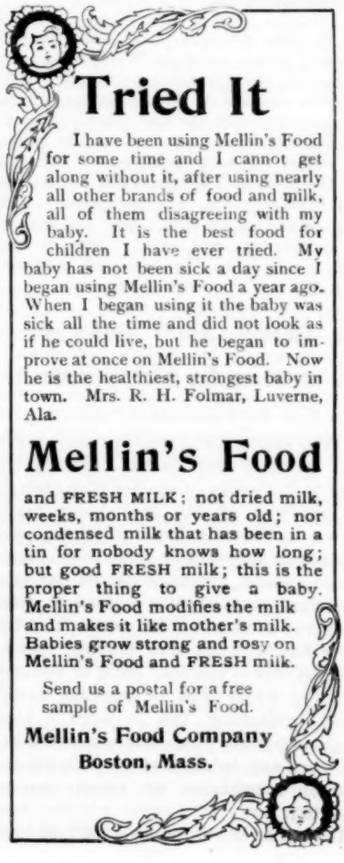
III Expository

17. **And he, bearing his cross, went forth into a place** — R. V., "And he went out, bearing the cross for himself, unto the place;" went out beyond the city limits, suffering, as our true Sin-offering, outside the gates. It was customary for the condemned to carry the cross — presumably bearing the weightier part of it on the shoulder, and dragging the other end behind on the ground. Tradition states that Jesus, exhausted by the agony in Gethsemane and the cruel usage of the early morning, sank down in weariness by the way. It is sure that a certain Cyrenian — one Simon by name — was impressed into service, and compelled to bear the cross, of which neither he nor his sons, Alexander and Rufus, were in after days ashamed. Luke tells us (chap. 23) of the weeping "daughters of Jerusalem," and our Lord's reply to them. **Place of a skull** — hence called Golgotha, in the Syro-Chaldaic, or Calvary (*Calvaria*, its Latin equivalent). Its site is uncertain — probably north of the Damascus gate, close to the main north road. There is no evidence that it was a mountain; the Evangelists all speak of it as "a place," "as if," says Geikie, "it had its name only from its bare smoothness and slight convexity, as we speak of a 'brow of a hill' from its rounded slope."

18. **They crucified him.** — The operation was a brief one: The cross was laid upon the ground, the Victim was stripped naked, laid upon it, and then bound to it with thongs. Nails were driven through each hand, and through the feet, either separately or placed one over the other. The cross was then raised, and dropped into a hole in the ground. Midway in the cross, a wooden projection or pin helped to sustain the body, which otherwise might be torn from the nails by its own weight. May the Holy Spirit help every reader of these notes to realize why and for whom this unspeakable suffering was voluntarily endured! Two others with him — accomplices of Barabbas probably. Their names, according to tradition, were Titus and Dumachus; according to the "Acts of Pilate," they were Gestas and Dysmos. The cross of Jesus was central, thus fulfilling Isaiah's prophecy, that He should be "numbered among the transgressors." Says Trench: "Thus in the French Revolution, when some noble royalist was sent to the guillotine, it was constantly managed to mix up his execution with that of forgers, highwaymen, murderers and the like, that their shame and disgrace might, if possible, redound upon him, and this last drop of bitterness might not be wanting in his cup of pain."

19. **Pilate wrote a title** — the *titulus* usually carried before the accused to the place of execution, and announcing the offence for which he was to suffer; afterwards placed above the cross. Pilate may have written it himself, or, as seems more likely, dictated the words to be used. **Jesus of Nazareth, the King of the Jews.** — The inscription was written in three languages, as we learn from the next verse — the official Latin, the current Greek, and the vernacular Hebrew, or Aramaic. This title is rendered in a different form in each of the Gospels. "Let it be observed that our Lord was crucified at last as a King. He came to set up a spiritual kingdom, and as a King He died" (Ryle).

20-22. **This title . . . read many of the**



Jews — "whereby," says Lange, "they were forced to reflect upon that treason to the Messianic idea of which the high priests were guilty." Then said the chief priests . . . to Pilate. — Because the inscription asserted that the Sufferer *was* the King of the Jews, thus giving an utterly false and mischievous impression, as the priests thought, to the multitudes who read it, they begged Pilate to change the reading. But that he said, I am king, etc. — They would have Him proclaimed a treasonable claimant of royal dignity. What I have written I have written — words succinct, firm, enigmatical, contemptuous. He had yielded as far as he would. He took a pleasure now in venting his spite upon a people whom he thoroughly detested.

23, 24. Soldiers took his garments — apparently His only earthly inheritance, all He had to leave. Four parts, to every soldier a part. — Each of the *quaternion* got a share. The head-covering, sandals, girdle and mantle would furnish a part for each. Now the coat was without seam, woven — the *cetoneth*, or under-garment, sleeveless, worn next to the body. Let us not rend it, but cast lots for it. — "This has given occasion for the remark that Christians have, in their party divisions, paid less respect to their Master than the heathen soldiers did" (Smith). That the Scripture might be fulfilled — Psa. 22: 8. These things the soldiers did — unconsciously performing their part in the Divine purpose. They also took their share in the derision of their victim, "pledging in mock hilarity the dying Man, cruelly holding up to His lips their cups of sour wine, and echoing the Jewish taunt against the weakness of a king whose throne was a cross, whose crown was thorns" (Farrar).

25. Now there stood (R. V., "were standing") by the cross. — Probably just as the supernatural darkness was settling down over the land. Edersheim suggests that John twice quitted the presence of Jesus — first, after the sentence had been rendered by Pilate; his purpose being to find the mother of Jesus and bring her to her Son for a final farewell. Mary on this occasion was accompanied by three of her friends, and arrived on the scene when the derision of the priests and the episode of the penitent thief had occurred. After Mary was committed to his care, he conducted her back to the city; but her three friends remained, retiring, however, from the cross a short distance. This reconciles the narrative with Mark's and explains the omission of important details from John's narrative. His mother's sister — Salome, the mother of John. Mary, the wife of Cleopas (R. V., "Clopas"). — Clopas is supposed (Eusebius) to have been the brother of Joseph, the husband of Mary. Edersheim regards Clopas and Alphæus as the same name and person (Matt. 10: 3) and thence deduces that there were five cousins of our Lord among the apostles — the two sons of Zebedee and Salome, and the three sons of Alphæus (Clopas) and Mary. Mary Magdalene — "out of whom He cast seven devils."

26, 27. Woman, behold thy son — a filial committal of His mother, now widowed probably and unprotected, to the care of the beloved disciple, thus honoring the Fifth Commandment, though Himself enduring unspeakable suffering. He does not call her "mother," as indeed He did not on the occasion of the first miracle. The term "woman," however, is respectful, and befitting in an ideal sense: "She was the second Eve, *the woman*, whose seed was now bruising the serpent's head" (Schaff). Behold thy mother — a double appointment, grateful to both doubtless, and most faithfully accepted by both. Unto his own home — protection, "home" not being in the original.

28, 29. Scripture might be fulfilled (R. V., "accomplished"). — The hour had come at last — the hour for surrendering the life which no man could take from Him, which He had power to lay down and to take again. All things needful had been borne and accomplished. The poor body was fevered with anguish. For the final act He will seek refreshment for His parched lips. Hence the cry, "I thirst." A vessel full of vinegar — the *posca*, or sour wine, provided for the soldiers, perhaps also for the crucified, to alleviate the distressing thirst which accompanied this horrible punishment. They filled a sponge, etc. — R. V., "They put a sponge full of the vinegar upon hyssop." The "hyssop" is supposed to have been the caper plant, which has stalks two or three feet long. Put it (R. V., "brought it") to his mouth. — Not being suspended more than a foot or two above the ground, the act would be easy.

30. It is finished — all that it had been given Him to do and to bear, in the accomplishment of human redemption. The "cup" had been drunk to the dregs. Gave up the ghost (R. V., "his spirit") — a self-surrender of His spirit into the Father's hands.

IV Inferential

1. Jesus is our great Leader in cross-bearing; but how light our heaviest burdens compared with His!

2. It was *our* cross that Jesus bore — bearing it for us. The anguish, the mockery, the shame, the "sharpness of death," were all for us. It was

> "for crimes that *I* have done
> He groaned upon the tree."

3. Pilate's obstinacy, no less than his vacillation, served the Divine counsel. He proclaimed Jesus King, and no enemy then or since has been able to rob Him of His kingship. In every tongue today His royalty is acknowledged. "Heathen tribes His name adore."

4. Jesus was so poor as to leave nothing behind Him but His clothes; but through His poverty, myriads have become rich.

5. Even the anguish of crucifixion could not make Jesus selfish. With every nerve throbbing with pain, He could yet be the Saviour to the penitent thief, and provide a son for His lonely, distressed mother.

6. "God forbid that I should glory save in the cross of our Lord Jesus Christ."

"WHERE IS THE FAULT?"

REV. G. F. EATON, D. D.

DR. MUDGE raises this question over the large number of men appointed to new charges at the recent session of the New England Conference. Appointments of this kind in such large numbers could not obtain, he thinks, without fault somewhere. Let us somewhat carefully study this problem. According to the Minutes just published, 96 men received new appointments. Of this number 24 were supplies, largely from our schools; and from a variety of considerations, patent to all, they cannot enter into the problem. Hence we are to consider the 72 members of the Conference thus appointed. Of this number 12 had completed their full term of five years; 4 had served four years; 17, three years; 18, two years; and 8, one year. Three are Swedes, which I will rule out of the problem, being ignorant of the work; and nine were either just received on probation or transferred to fill vacancies, and these will be ruled out.

Our problem is, therefore, reduced to 47 men. Why should these men have been moved? Occasionally a brother is unexpectedly changed in order to untangle some knotty complication. There are, however, but two reasons that we need consider, and these will appear in the following statements: 25 of these brethren, who had performed most excellent service, were invited to return, and in doing so would doubtless have still further advanced their work. The authorities would have preferred their return, but they left by their own choice, having before Conference freely expressed to their churches their desire for a change. Various weighty reasons led to the change of the other brethren. It may be that the Bishop should have returned the brethren who could have remained, but the exercise of such authority on so large a scale would have produced widespread dissatisfaction. As it was, the wishes of the brethren as well as the desires of the people were carefully considered, and as a rule judgment was rendered in harmony therewith.

Where is the fault? Doubtless a little all around; but my personal judgment is, that if our system of appointments were allowed free working, better adjustments would obtain and longer pastorates and more satisfactory results would be secured.

North Cambridge, Mass.

— The *Western* of last week says: "Dr. and Mrs. Levi Gilbert, of New Haven, are the guests this week of Mr. and Mrs. Arter. The ladies of the First Church gave them a reception on Friday evening, and another is given by Mrs. Arter on Thursday evening of next week. The welcome given Dr. and Mrs. Gilbert on this visit to Cleveland is splendid evidence of the unique place which they won in the respect and affections of our people during their recent pastorate here. Dr. Gilbert has always stood for the things that are highest and best in his ministry, and his work here will never be outgrown."

— Mrs. B. F. Crary, widow of the former editor of the *California Christian Advocate*, has gone to Colorado, where she expects to remain some time with her sisters and her married daughter. Her daughter Agnes started for Honolulu on the 16th, where she will be married to P. L. Weaver, Esq., who is an attorney there. Mr. Weaver is a graduate of the University of California, where he and Miss Crary were students together.

"The Thorn Comes Forth With Point Forward."

The thorn point of disease is an ache or pain. But the blood is the feeder of the whole body. Purify it with Hood's Sarsaparilla.

Kidneys, liver and stomach will at once respond? No thorn in this point.

Blood Poisoning — "The surgeon said when he took out the brass shell received in wound at San Juan Hill two weeks before, that it would have poisoned me if it had not been for my pure blood. I told him it was Hood's Sarsaparilla that made it pure." GEORGE P. COOPER, Co. G, 25th U. S. Inf., Washington Barracks, Washington, D. C.

Rheumatism — "Myself and a friend both suffered from severe attacks of rheumatism. Hood's Sarsaparilla cured both. We would not be without it." WM. H. LESTER, 65 Leonard St., Fall River, Mass.

Hood's Sarsaparilla
Never Disappoints

Hood's Pills cure liver ills; the non-irritating and only cathartic to take with Hood's Sarsaparilla.

OUR BOOK TABLE

The Wondrous Cross; and Other Sermons. By David James Burrell, D. D. Wilbur B. Ketcham: New York. Price, $1.50.

These sermons by the pastor of the Marble Collegiate Church, New York city, abound in strong common sense, in effective interpretation of Scripture, in successful application of truth to the thoughtful hearer, and in that deep spiritual fervor without which no sermon ever strikes home with lasting effect. Dr. Burrell's style is forceful and vigorous, holding the reader's close attention. Some of the topics are: "The Easy Yoke," "An Unfinished Letter," "Kneeling at Open Windows," "As a Refiner of Silver," "The Dignity of Labor," "The Withered Hand," "The Fortunate Angel," "The Gospel of Certainty," etc. The volume is uniform with the three others by the same author: "The Spirit of the Age," "For Christ's Crown," and "The Golden Passional."

Thaddeus Stevens. By Samuel W. McCall. Houghton, Mifflin & Co.: Boston. Price, $1.25.

This volume in the excellent series of "American Statesmen," edited by John T. Morse, Jr., is especially interesting and instructive. Thaddeus Stevens was one of the most unique and striking of our public men, and he was at the front in the House of Representatives in one of the most important epochs in American history. The author rightly claims that he was "the unquestioned leader of the House of Representatives from July 4, 1861, when it assembled at the call of Lincoln, until his death, which occurred in 1868." Stevens was a man of rugged virtues, great in his ability and unswerving in his political ideals. He was as conspicuous a friend of the Negro as Charles Sumner, and would have submitted to martyrdom rather than have sacrificed his principles. It is refreshing to follow Representative McCall as he presents this colossal character. This volume should be read by all students of American history.

Our New Possessions. Four Books in One. Book I — The Philippine Islands. Book II — Puerto Rico. Book III — Cuba. Book IV — The Hawaiian Islands. Elaborately illustrated with Photographs and Drawings from all the Countries included in the Work. By Trumbull White. B. B. Russell: Boston. Price, $2.

This is a very interesting and instructive volume, carrying to the reader a valuable amount of information concerning our new possessions. The facts are picturesquely stated, and the attractive letter-press and numerous fine illustrations impel one to eagerly turn the pages until the last one is reached. The book is sold by subscription, and those engaged in the business will find it a quick seller.

Diet in Illness and Convalescence. By Alice Worthington Winthrop. Harper & Brothers: New York. Price, $1.50.

This stout, handsome volume of nearly three hundred pages is founded upon "Diet for the Sick," published by the Harpers in 1885. As that admirable book is out of print, and as there is none which exactly takes its place, Mrs. Winthrop has incorporated its essential portions in this work, which includes also the later ideas on the science and practice of dietetics. Great advance has been made in the knowledge of the relation of diet to health, and of the alleviating and even curative effects of diet in illness, and the author makes the necessary additions and changes demanded by the intervening years. Many of the recipes were taken down from the lips of accomplished cooks, and have been edited as little as possible, lest their practical value and directness should thereby be impaired. A glance at the table of contents gives some idea of the richness and value of the book, such general topics as the following receiving detailed treatment: "Constituents of Food," "Digestion," "Beverages and Foods," "Utensils," "Diet for Infants," "Diet in Different Diseases," "Receipts for the Sick and Convalescent," with an important "Appendix." The illustrations add greatly to the value of the book, which is an almost indispensable adjunct to the home.

Between Cæsar and Jesus. By George D. Herron, D. D. T. Y. Crowell & Co: New York and Boston. Price, 40 cents.

This volume contains a series of eight lectures delivered in Chicago before crowded and enthusiastic audiences. The work is designed to show the relation of the Christian conscience to the economic problem and the social system. Dr. Herron is intensely earnest and his arraignment of modern civilization and conventional Christianity as responsible for most of the terrible evils that crush the vast majority of men, is couched in language of burning and indignant eloquence. His own creed is short and may be almost summed up in the word "Love." The titles of the lectures will give some idea of the trend of his thought: "The Ethical Tragedy of the Economic Problem," "The Social Sacrifice of Conscience," "Public Resources and Spiritual Liberty," "Christian Doctrine and Private Prosperity," "The Conflict of Christ with Civilization," "The Conflict of Christ with Christianity," "Industrial Facts and Social Ideals," "The Victory of Failure." Even those who are compelled to dissent from Dr. Herron's extreme views have been filled with admiration for his lofty spirit, his tremendous zeal, his chivalrous presentation of what he considers the burning truth. Dr. Herron's best work has been put into these lectures and they represent the culmination of his thought up to the present time.

Wild Eelin: Her Escapades, Adventures, and Bitter Sorrows. By William Black. Harper & Brothers: New York. Price, $1.75.

"Wild Eelin" is a picturesque story of Scottish life by the late William Black, reminding the reader of "A Daughter of Heth" and "Madcap Violet." Mountain and moorland, hill and fell, burn and brae, with the mist lifting or the rain falling, the winds blowing and the clouds flying — all are reproduced in these interesting pages. Eelin Macdonald, the heroine, is a sweet, capricious, unreasonable sort of girl, who has three lovers, and about them the story revolves, with many thrilling adventures and escapades interwoven. The death of the beautiful Eelin makes a pathetic ending.

The Span of Life. By William McLennan and J. M. McIlwraith. Harper & Brothers: New York and London. Illustrated by F. de Myrbach. Price, $1.75.

The story opens with the hero, Hugh Maxwell, late of the Pretender's army, in England, an outlaw, in hiding. While in disguise in London he accidentally meets the wife of his youth whom he has supposed dead. In the meantime he has fallen in love with the ward of his guardian. Finding his pursuers close on his track, he leaves England and joins the French army and is sent to Canada. He participates in the different engagements of the French and English war in Canada, including the famous siege of Louisburg. There, after enduring great hardships and having many narrow escapes, the woman whom he loves appears, and his first wife dying, the story ends with a wedding. The book is rather a confusing one to read, dealing as it does with both sides, some of the principal characters being in the French army and some in the English.

A West Point Wooing, and Other Stories. By Clara Louise Burnham. Houghton, Mifflin & Co.: Boston and New York. Price, $1.25.

The scenes of about half of the stories in this collection are laid at West Point, which is synonymous with the U. S. Military Academy. There is nothing new about them. There is the same pretty girl, who comes up to the graduating exercises and returns with one of the newly graduated cadets as well as a string of army buttons, that figures in all stories of military life. The other half of the book is composed of short stories whose characters never heard of West Point. The book is hardly equal to some of the author's longer and earlier books.

A Handbook of Comparative Religion. By Rev S. H. Kellogg, D. D., LL. D., Missionary to India. The Westminster Press: Philadelphia.

Dr. Kellogg has earned the right to speak on this subject, as he is by experience and study an acknowledged specialist. He has put much into little space in this volume. His chapters are: "The Classification of Religions," "Fundamental Agreements," "The Doctrine of the World-Religions Concerning God," "The Doctrine Concerning Sin," "The Doctrine Regarding Salvation," "The Doctrine Concerning the Future," "Practical Morals," "The Relation of the World-Religions to Christianity."

Washington's Farewell Address. With a Prefatory Note by Worthington Chauncey Ford, Editor of the Writings of George Washington. Small, Maynard & Co.: Boston. Price, 50 cents.

Very much interest has been manifested of late in this Farewell Address, and the publishers do well to bring it out in such an attractive form.

A Primer of Heraldry for Americans. By Edward S. Holden, LL. D. Century Co.: New York.

This book is just what its title implies — a primer. It gives a short history of the origin of heraldry in general, and several special

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emblems, and is profusely illustrated. The illustrations are clear, and the text is concise and well written. It gives very briefly the history of the various American patriotic societies, their requirements for admission, and the addresses of their general secretaries. It is a convenient book for persons interested in that subject.

Literary Notes

—— Paul Laurence Dunbar, the Negro poet, has been seriously ill with pneumonia in New York.

—— The Appletons report that the sales of "David Harum," by the late Edward Noyes Westcott, average nearly 1,500 copies a day.

—— The *Century* will issue three special numbers: June, "Out-of-doors Number;" July, "The Story-tellers' Number;" and August, "Midsummer and Travel Number."

—— Mrs. Edward E. Salisbury, of New Haven, Conn., is receiving subscriptions for a monument, to be erected to the memory of Mrs. Martha J. Lamb, author of "The History of the City of New York," and formerly editor of the *Magazine of American History*.

—— The success of "Quo Vadis" may be judged by the fact that Mr Curtin, the translator of the book, has been paid $25 000 as his share of the profits.

—— One of the best collections of Kipling's short stories, "Many Inventions," is to have a new edition. This volume contains "My Lord the Elephant," and was first brought out by the Appletons half a dozen years ago.

—— The late William Black was a novelist whose fame is temporarily dimmed by the greater and lesser lights of the realistic school. But he will have his reward later. His art was too fine and his theory of life too exalted for the world to suffer him or his creations to be forgotten. He once said to Sir Wemyss Reid: "We are not all engaged in running away with other men's wives. There are some of us who are not victims of mental disease or moral deformity. I do not even know that anybody of my acquaintance has committed a murder or a forgery. . . . I prefer to write about sane people and honest people, and I imagine that they are, after all, in a majority in the world." His old friend, the editor of *The Speaker*, says of him: "A more chivalrous nature than his I have never met with. To reverence goodness and purity, to pity and succor the helpless and afflicted, and to denounce with wholehearted energy the mean and the base, was as natural to him as to draw the breath of heaven." — *Congregationalist.*

—— Is it merely a counsel of perfection — something too much to hope for — that all books fresh from the press should show clearly by their title-pages whether they are issued for the first time or not? Publishers have still to be brought into line on this question — which is really, as we pointed out some months ago, of pressing importance and, indeed, one of elementary morals. Messrs. Macmillan have for a long time added bibliographical notes to all their new editions, stating how often and at what dates there have been reprints. Messrs. Longmans also do this now and they also put "Reissue" boldly on the title-page. The example is one to be followed. It ought to be a well-understood rule that books which have already come before the public shall not make their reappearance as if they were new. This is not only in the interest of reviewers (who are, of course, supposed to be able to frustrate all such knavish tricks), but in order that book-buyers may know exactly what they are buying and not be led into purchasing next winter a Christmas book of the season that is just past. — *Literature.*

Magazines

—— The special features of the *American Monthly Review of Reviews* for May are a series of illustrated biographical sketches of the members of the American delegation to the approaching Peace Conference at The Hague; an article on "The Scandinavian Contention," by Julius Moritzen; a review of the international law points involved in the war with Spain, by Prof. John Bassett Moore, secretary and counsel of the American Peace Commission at Paris; a study of the new San Francisco charter, by Albert Shaw; an account of Mayor Quincy's administration of Boston, by George E. Hooker; and an illustrated forecast of the great conventions and other gatherings of 1899. The editorial department, "The Progress of the World," discusses recent municipal elections of importance, the Samoan difficulty, and other topics of the month. (Review of Reviews Co.: New York.)

—— President Warren's contribution in the May-June *Methodist Review* on "Current Biblical Discussions — the Proper Attitude of Theological Faculties with Respect to Them," will give character to this number and attract general and marked attention, as its importance demands. Special editorial notice is given to this article in our columns this week. There are other interesting and pertinent papers, particularly "The Constructive Value of History and Science," by Prof. A. C. Armstrong of Wesleyan University; "Carlyle, Tennyson and Browning on the Future Life," by Rev. R. S. Ingraham; "William Morris — Poet, Socialist, and Master of Many Crafts," by Rev. J. B. Kenyon, Litt. D. The other departments of the *Review* are well sustained. (Eaton & Mains: New York.)

—— The near approach of the Peace Conference at The Hague gives special interest to the contribution in the *Contemporary Review* for May by the Right Hon. Leonard Courtney, M. P., on "The Approaching Conference." This able writer believes in the sincerity of the Czar, and writes in candid and gracious spirit, but cannot conceal his doubts as to any practical good to result from the Conference. "Imperialism in the United States," by Goldwin Smith, is a characteristically pungent paper. "Finland and the Czar" is particularly pertinent, as is also "The Evangelical Movement among the French Clergy." "Habitual Inebriates," by Thomas Holmes, and "Sir Robert Peel," by Augustine Birrell, M. P., are suggestive and critical. (Leonard Scott Publication Co.: New York.)

—— "Princess Nadine," by Christian Reid, the complete novel in the May *Lippincott's*, will interest all lovers of romance. In addition to the novel there is a scholarly "Review of the Philippine Question," by John Foster Kirk, and a character sketch of "Philippe de Comines," by Emily Stone Whitely, followed by papers on "The American Fondness for Movements," by Edward Leigh Fell, and "Democracy and Suffrage," by M. L. S. The poetry of the month is contributed by Clarence Urmy, Edward Wilbur Mason, and Wilbur Larremore. (J. B. Lippincott Co.: Philadelphia.)

—— A notable article in the May *McClure's* is that upon "Theodore Roosevelt, Governor," by J. Lincoln Steffens. A new and fuller view of Admiral Dewey is given by Oscar King Davis' "Stories of Admiral Dewey," Mr. Davis writing from his own personal knowledge acquired as Manila correspondent of the New York *Sun*. Ray Stannard Baker gives a popular exposition of Dr. T. J. J. See's new theory under the caption, "The Origin of the Sun and Planets." A novel of American life, entitled, "The Gentleman from Indiana," by a new writer, Mr. Booth Tarkington, is begun this month. There is a short story by Kipling, a paper by Charles Dana Gibson relating personal experiences in Egypt, a railroad story by John A. Hill, and a collection of new reminiscences of Lincoln by Miss Ida M. Tarbell — "Lincoln's Search for a Man." (S. S. McClure Co.: New York.)

—— *What to Eat* for May, with its milkmaid cover, and the green and violet ink used so lavishly in type and illustration, is quite suggestive of spring days out of doors among the cowslips and violets. As usual, the pages of this unique magazine are readable and suggestive, some of the topics being: "Meals on Ocean Steamers," "The Hygiene of Greens," "Macaroni with Oysters," "Cake and Complications," "Domestic Science — University of Minnesota," "How to Make Delicious Bread." (Pierce & Pierce: Minneapolis, Minn.)

—— Leading contributions in the *American Kitchen Magazine* for May are: "The Present Status of Domestic Economy and Household Economics," by Ellen H. Richards; "Some Ways of Serving Fish," by Anna Barrows; and "Food for Children," by Anna V. Miller. There is besides a large amount of suggestive miscellany, with tested recipes and "Menus for May." (Home Science Publishing Co.: 495 Tremont St., Boston.)

—— In the May *Donahoe's Magazine* there is a finely illustrated article by James W. Clarkson upon "Memorial Day." Ernest Lagarde, LL. D., opens the number with a paper upon "The President and his Advisers." John De Morgan tells us about "Gutenberg and the Invention of Printing," and William Peard relates "Reminiscences of the Civil War." "Daniel Maclise, his Life and Works," finds pleasing biographical description in Robert M. Sillard's illustrated article. There are, besides, stories and poems. (Donahoe's Magazine Co.: 611 Washington St., Boston.)

—— He who reads *Littell's Living Age* from week to week is securing a liberal education and keeping abreast of the choicest literary output in English, American and foreign periodicals. Take, for instance, the issue for May 20. Here we find André Bellessort's description of "A Week in the Philippines," translated for the *Living Age* from the *Revue des Deux Mondes;* "Socialists in the Eastern Alps," translated from the *Deutsche Revue* by Mary J. Safford; "Servants and Served," from the *Contemporary Review;* "The Menelik Myth," from the *Nineteenth Century;* "A Tale of the Great Famine," from *Macmillan's Magazine;* "The Choice of Atlas," from the *Spectator;* "Suite," from the *Gentleman's Magazine;* "Tennyson and the Birds," from the *Saturday Review;* "Centenarians," from the *Speaker;* and "A Foretaste," from the *Sunday Magazine*. Every week the riches of these or other leading magazines and reviews, such as *Blackwood's, New Century Review, Athenæum, Temple Bar, Academy, Fortnightly Review, Chamber's Journal, Cornhill Magazine*, etc., are drawn upon for the pages of this unrivaled eclectic. (Living Age Company: Boston.)

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THE SUPERNATURAL FACTOR IN REVIVALS

REV. J. D. PICKLES, PH. D.

[Read before the Boston Evangelical Alliance on May 15.]

I NEED not stop in the presence of preachers to define what is meant by "the supernatural factor." You recognize it at once — *the Holy Ghost.* Walking years ago up and down the platform at Brunswick, waiting for a change of trains, I fell into conversation with a leading Congregational clergyman of New England, and naturally our talk centered about religious matters and events then transpiring. We spoke of the theology of the day and of the evident trend towards what was then expressed by the term Christocentric. He expressed the belief that the future thought of the church would gather about the Holy Spirit, and that, in a sense and to a degree not then apprehended, the place and power of the Holy Ghost would be emphasized and His leadership recognized in the various functions of the church of God. Of course He has been recognized and accredited in the treatises and works on theology as these systems of theological truth have been set forth by the writers and theologians of the church, but in the practical hand-to-hand work of Christian forces, it seems to me that since the day of Pentecost and the brief years covered by the Apostolate, there has been more or less of failure to utilize the personality and transcendent energies of the Divine Spirit. We have tolerably clear ideas of God the Father and of the Son, of their personality, of their attributes, of their varying relations to creation, providence, divine government, and of redemption; but when we seek to place in clear outline the third person of the adorable Trinity, confusion of thought too frequently ensues. We find ourselves dealing in vagueness and mist. We think of and speak of the Holy Ghost as a sort of emanation or influence coming forth from God the Father and the Son; as a kind of atmosphere, an intangible something, which is to envelop us and by some kind of impersonal influence move us to service and comfort us in sorrow. We speak frequently of the Holy Spirit as "it," and pray that "it" may fall upon us, that we may be encouraged by "it," that "it" may strengthen us in our service.

This is wholly contrary to New Testament teaching. There we have personality strongly insisted upon. All the attributes of Deity are ascribed to Him — "He is spoken of there as the Creating Spirit, the Preserving Spirit, the Destroying Spirit." It is His presence in the prophets that gives them the messages they transmit to men — "holy men of God spake as they were moved by the Holy Ghost." Jesus placed particular honor on the Holy Ghost, declaring it was expedient that He Himself should go away that the Holy Ghost should come; that when He should come, He would guide them into all truth; and so absolutely necessary was His presence that Jesus bade His disciples not to leave Jerusalem until the Holy Ghost should be sent upon them. And then open the Acts of the Apostles, and note how at once the Holy Ghost becomes the leader of the forces of the new faith; how the Apostles recognize the reality of His presence. The Book of the Acts could be called with far greater propriety the Book of the Holy Ghost. It is He who changes defeat into victory; it is He who transforms Peter from the cowardly denier to the fearless advocate; it is He who gives energy and power and invincible speech to Stephen; it is He who sends Paul, a burning, blazing meteor, from one end of the Roman world to the other. These men were constantly saying, "It seemed good to the Holy Ghost," "The Holy Ghost said," — as though He were visibly, physically, present. He was as real to them as it was possible for anything to be real. The church must get back to that same reality, to the same positiveness of testimony, to the same divine unction, transforming, illuminating, empowering, a fire-baptized membership, and then Pentecostal days will be multiplied and perpetuated.

This supernatural factor in revivals is demanded because a supernatural work is to be done. No mere human power can give sight to the man born blind, or hearing to him whose organs have been destroyed, or life to the dead body. *A Deity alone can raise the dead.* And in the work of revivals it is this kind of work that is to be done. Men's eyes are blinded by the god of this world; men's ears are dulled by the babel of human voices; men are dead in trespasses and sins, and nothing but the voice of Almighty God can rouse them and bring them to spiritual and eternal life. Hence God says, "It is not by might, nor by power, but by my Spirit," that these results can be achieved. It was because of this that Jesus said, "Ye shall receive power, the Holy Ghost coming upon you. And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," thus linking in a living fellowship all generations of Christian witnesses to the end of time. This is the peculiar glory of this dispensation; these Christian ages are the field of the Holy Ghost's energy. He is "to convict the world of sin, of righteousness and of judgment." But He does this through appropriate instrumentalities. He sometimes illuminates, vitalizes and applies (1) the Bible to awaken, make penitent and regenerate the heart, as witnessed most remarkably in the cases of St. Augustine and in recent days of the Japanese apostle, Joseph Neesima. Sometimes (2) the songs and prayers of the sanctuary are the vehicle of God's messages to the soul; and then again (3) the quiet, thoughtful hours of the Holy Sabbath, with its sacred memories of childhood, open the fountains of tenderness and tears. But, chiefly, the Holy Ghost operates through (4) saved and sanctified personalities, through men who themselves have realized the grace and power of God. Jesus walking on the shores of the Sea of Galilee

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called Peter and John from their nets and said, "Follow Me, and I will make you fishers of men." He took them, kept them with Him for three years, trained them by oral teaching, by mighty deeds and still mightier fellowship, and yet for all that they were not ready for service. One thing more was needed. "Behold," He says, "I send the promise of My Father upon you." What was that promise? In the midst of the extraordinary scenes of the Day of Pentecost Peter explains it when he declares, "These are not drunken, . . . but this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams."

It is through consecrated, cleansed, spirit-filled men and women that revivals — genuine, Holy-Ghost, epoch-making revivals — are to be enjoyed. There is a pseudo-revival abroad in the church that is of the earth earthy. It is ecclesiastical, professional, mechanical, manufactured; wrought in the forge of human appliances; "gotten up" by a series of shrewd manipulations of purely earthly forces — the public press, the printed page with sensational headlines scattered industriously through the community, the personal photographs on bulletin boards and in show windows and sold in the church vestibules for the benefit of the revivalist. Away with all such surface, hay, wood, and stubble building! The building must be of gold and silver and precious stones if it is to stand the test of the coming fires. Thank God! such building is not rare. The wonderful scenes of the Edwards and Tennant and Wesley revivals of the last century, of the '57s and of the earlier days of Moody in this century, and of the mighty work now going on in India where literally tens of thousands "are turning from dumb idols to serve the living and true God," where Bishop Thoburn says there are 50,000 heathen waiting Christian recognition — these are tokens, samples, specimens, of the supernatural factor in revivals of religion.

Brethren, I know of no other way than a straight march back to Pentecost, and the tarrying in our spiritual Jerusalem till we are endued with power from on high. Revivals which are revivals will not come by artistic singing, by stately rhetoric, by reasoned argument or intoned service. These are all well in their place, but a revival after God's fashion is a soul-to-soul grasp for spiritual conquest, a hand-to-hand struggle for the possession of a human being, a Titanic battle of spiritual forces, and no mere human energy can measure to the occasion. We must be supernatural men if we are to do supernatural work. God must lay His hand upon us. We must meet Him at the burning bush or the cavern's mouth, or, as Isaiah, in the divinely filled temple, or in some upper room, where rushing wind and tongues of flame will signalize His presence, and from which, cleansed, filled, empowered, we shall go forth "mighty through God to the pulling down of strongholds," and, still mightier, in building up in the hearts of men and in the institutions of the race the kingdom of God. Are there any apostolic men here this morning? Has Pentecost ever come to our hearts? Has our preaching "the supernatural factor" in it? These are the burning questions of today; not the higher criticism or the lower criticism; not the historic episcopate or the apostolic succession; but, "having believed, did ye receive the Holy Ghost?"

Boston, Mass.

— Rev. F. J. Hjresa, pastor of the First Bohemian Methodist Episcopal Church, Chicago, the editor of a Methodist Bohemian paper, and the first Bohemian Methodist Episcopal minister ever ordained, died recently in Chicago, aged 46 years.

TWENTIETH CENTURY THANK OFFERING

Initial Recommendations

IN order promptly and efficiently to initiate the work committed to its hands, the Twentieth Century Thank Offering Commission of the New England Conference respectfully presents to the ministers and laymen of the Conference the following recommendations: —

I. That, in gratitude for nineteen centuries of Christ's blessed and widening reign, and in preparation for the twentieth, each pastoral charge engage in earnest and persistent effort to enlist in Christian service, within the three years dating from the watch-night service of 1898-'99, new converts in numbers at least equal to the membership of the same charge on the first day of January, 1899. It will be observed that this is proposing nothing extravagant — in fact, nothing more than that in each parish each present member win one new probationary member in the course of the three years.

II. That without attempting any special organization of these probationers, each pastor, week by week, record, or cause them to record, their names and residences in a distinct register, using for this purpose a stout memorial book adapted for permanent preservation.

III. That, to promote the success of this movement, it be given a prominent place in the social religious meetings of the church, and that special Century prayer-meetings be held as often as may be found practicable. In this work the official members of the church, the officers and teachers of the Sunday-school, and the officers of the Epworth League should unite in heartiest co-operation.

IV. That every pastoral charge further plan to lay upon God's altar before the close of the three years, as a material thank-offering for the past, and as a necessary equipment for the future, spontaneous gifts of silver and gold, amounting in the aggregate, as a minimum, to as many eagles as the charge had full members on the first day of January, 1899. In soliciting these gifts care should be taken to impress upon the people the fact that all these thank-offerings should be over and above all ordinary contributions to the regular benevolences of the church; and also that they should be joyful freewill offerings made according to ability, and not according to any *per capita* apportionment.

V. Inasmuch as in accordance with the suggestion of our Bishops, and of the General Thank Offering Commission, all donors are to be encouraged to designate among certain selected purposes the ones to which they desire their gifts to be applied, every pastor and other person appointed to render service in connection with the Thank Offering movement is urgently recommended to begin at the earliest practicable moment the circulation of appropriate documents respecting the educational institutions and other interests in whose behalf offerings are later to be solicited, so that a full knowledge of existing needs may prompt to greater generosity and to a wise direction of the gifts.

VI. In stating to congregations the objects for which thank-offerings are to be solicited, we recommend that pastors and others employ the language used by the General Thank Offering Commission, and approved by our Annual Conferences. This reads as follows: —

"Gifts made by our people exclusively for the permanent endowment of any forms of church work now existing (but not for their current support), for the founding and permanent endowment of new forms of church work. In other words, endowments and special gifts (*a*) for education as represented either by particular schools in this country and in foreign lands, or by a general educational fund for the aid of needy schools; (*b*) for charitable and philanthropic work; (*c*) for endowment funds for city evangelization; (*d*) for invested funds for the support of Conference claimants; (*e*) for the payment of debts on our various kinds of church property."

VII. With respect to the particular educational institutions for which special appeal is to be made in connection with the Thank Offering movement, we recommend that pastors and all persons appointed on the different commissions aim to develop in the persons appealed to such interest and preference as may already exist, rather than to try to supplant them by new suggestions. Accordingly, to persons interested solely, or mainly, in ministerial education, it will be wise to present the needs and possibilities of our School of Theology; to others interested in collegiate training, the noble record and pressing needs of our universities at Middletown and Boston should be emphasized; while to those who from personal experience, or from lack of it, are impressed by the advantages of academic education, as carried on by means of the religious school, a study of the work and possibilities of Wesleyan Academy at Wilbraham should be earnestly commended.

To those whose interest, extending beyond our own land, is directed to educational work in connection with foreign mission fields, the needs and opportunities of the Theological Seminary at Bareilly and the Harriet Warren Memorial College at Lucknow may be presented with especial emphasis, since the latter bears the name of a leader whose memory New England Methodists delight to cherish, and both are within the bounds of the India Mission founded by our honored Dr. William Butler.

VIII. Among the other objects of benevolence properly within the limits fixed by the General Thank Offering Commission, we would recommend the following as having peculiar claims upon the churches of our Conference: —

1. The endowment or building fund for the Medical Mission work of the Woman's Home Missionary Society of the New England Conference.

2. The endowment or building fund for the Hospital or other work of the New England Deaconess Home and Training School.

3. The endowment or building funds of the Boston Missionary and Church Extension Society, and of similar societies within our borders.

4. The permanent fund of the Preachers'

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Of yet more value than the taste is the food value of Grape-Nuts. They are largely composed of Grape-Sugar (your dictionary can tell you about that) and those who use them will find the morning meal has not only been pleasant, but has been quickly and easily digested; for grape-sugar is an article produced in the human body at one stage of the digestion of food, and is at once ready for transformation into good healthy blood and nourishment.

It should not be understood that the grape-sugar, of which Grape-Nuts is made, has been produced in the human body. But this grape-sugar is made by much the same process as the body employs, and is produced by natural treatment of grains without any foreign substance whatever. It is made by the Postum Cereal Co., at Battle Creek, Mich. The result is perhaps the most highly nutritious food ever produced.

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Aid Society of the New England Conference.

5. The payment of debts on church property.

Special attention is called to the necessity of giving the correct legal title of all beneficiary institutions when legal documents are executed.

IX. It is recommended that every pastor report quarterly to the secretary of the Conference Commission the number of persons received as probationers, and also all gifts entitled under the rules of the General Commission to count as Twentieth Century Thank Offerings, filing a duplicate of this report with his own quarterly conference for careful permanent preservation. The first of these reports should cover the whole period since Jan. 1, 1899. Prompt action should likewise be taken to open the Memorial Register with the names of all probationers received since that date.

X. Finally, it is recommended that at the morning service on the first Sunday in June, each pastor within the bounds of the New England Conference present to the members of his church the appeal of the Bishops for the Twentieth Century Thank Offering, with the recommendations above recited, and that he earnestly request of all their active and prayerful co-operation in this world-wide movement for the greater glory of God and the early triumph of His kingdom. [The Bishops' Appeal was published in ZION'S HERALD in the issue of March 1, 1899. — Editor ZION'S HERALD.]

Bishop W. F. Mallalieu, President William F. Warren, Rev. William Rice Newhall, D. D., Miss Louise Manning Hodgkins, Mrs. Sarah G. Jacobs, Mrs. Isabella W. Cushing, Mrs. Harriet S. Smith, Rev. J. W. Hamilton, D. D., Prof. Samuel F. Upham, D. D.

Boston District — Rev. Joseph H. Mansfield, D. D., Rev. W. T. Perrin, Ph. D., George E. Atwood.

Cambridge District — Rev. George F. Eaton, D. D., Rev. George S. Butters, S. T. B., Hon. Alden Speare.

Lynn District — Rev. E. R. Thorndike, D. D., Rev. Dillon Bronson, S. T. D., Chas. R. Magee.

Springfield District — Rev. J. O. Knowles, D. D., Rev. Chas. F. Rice, D. D., Bradley D. Rising.

Members N. E. Conf. Thank-Offering Com.

A GREAT SUCCESS

One of the most remarkable and quickest of returns from advertising is afforded in the case of the Uneeda Biscuit, the advertising of which was in the hands of N. W. Ayer & Son, of Philadelphia.

Early last fall the manufacturers arranged with Ayer & Son to place about $100,000 in advertising, it being stipulated that publicity should not begin until the new year.

In this incredibly short time orders for the biscuits have come in so rapidly that ten days ago the company was behind 480,000 packages on its New York business alone.

Reasons for this extraordinary result may be seen in part. In the first place the biscuit was better than other goods selling for the same money. It is put up in an attractive and unique air-tight package. Good goods are a prerequisite to success of this kind.

Then Ayer & Son did their part of the work admirably. They selected newspapers which their past experience told them would be likely to bring good results.

The success of the work is something epochal in advertising. In this case there was no waiting and the results have been overwhelming in their magnitude. — *Newspaper Maker, April 6, 1899.*

THE CONFERENCES

NEW ENGLAND CONFERENCE

[All items of church news for Boston, Cambridge, and Lynn Districts should be sent hereafter to Rev. T. Corwin Watkins, D. D., 20 Lincoln St., Lynn. Dr. Watkins having been appointed correspondent for these three districts.]

Boston Preachers' Meeting. — The order of the day was a symposium on the question, "Is Methodism Declining in New England?" Rev. A. P. Sharp, of Somerville, read a carefully prepared paper on New England membership statistics for the last fifty years. There had been an annual average gain of 2,456 in membership, but a total loss of 499,000 probationers in the half-century, or 76 per cent. of the whole. The remedy, he thought, was better care of the converts. He stated that where pastors remained for two years after great revivals the average loss of probationers was only 41 per cent. of the whole. Dr. Curnick stated that some of the causes of decline were, destructive criticism, failure to preach eternal punishment, pleasure-seeking on the Sabbath, and general worldliness. The remedy was with the preachers themselves, who, with a passion for souls, should preach the plain Gospel. Rev. J. E. Robins, of New Hampshire, defended his own Conference and State against recent utterances as to the religious condition of the people, giving illustrations and statistics. The discussion will be continued in two weeks, with addresses by Dr. Galbraith, Dr. Dorchester, and others. The Veterans' Association of the New England Conference will have charge of the meeting next Monday. A male quartet will render patriotic selections, and Drs. Greene, Crawford, Kendig, Profs. Chapman and Huntington, and possibly others, will give personal reminiscences of the war. Rev. Seth C. Cary has charge of the program.

Boston District

Boston, People's Temple. — The new pastor, Rev. L. H. Dorchester, is receiving a hearty welcome and loyal support. Already a general feeling of hopefulness concerning his pastorate prevails. The preaching services and week-night meetings are well attended. The pastor and family will this week move into the parsonage, which has been thoroughly renovated and repaired.

City Point, South Boston. — Rev. and Mrs. W. A. Thurston received a hearty reception, May 3. Addresses of welcome were made by Rev. R. L. Greene, D. D., Rev. William Full, J. B. Johnson, president of the Epworth League, and Miss Mary Taylor, president of the Junior League. To these addresses both Mr. and Mrs. Thurston made suitable response.

Boston, Winthrop St. — On Wednesday evening, May 17, the pastor, Rev. George Skene, D. D., and official members of this church, with their wives, gave a reception to the members of the congregation. Choice music was rendered by the church quartet. Mr. C. G. Beal spoke a few words of welcome, and called the roll of church members. No speeches were made, but a genuine social good time was enjoyed by the great company of young and old. It was an occasion to be remembered with delight. Cook, the well-known caterer, served refreshments. The membership of this church is now about 400, nearly 300 names having been "counted out" during the past year. The financial, social and spiritual condition of the church is healthy and hopeful.

St. Andrew's, Jamaica Plain. — May 16-21 was observed as Jubilee week. On Tuesday the young men's Clerical Club met, and Revs. Geo. F. Durgin and M. B. Pratt conducted a meeting in the evening. On Wednesday night the laymen had things in charge. George F. Washburn presided, and distinguished laymen gave addresses: Dr. Jacobs spoke on "The Opportunity of the Small Church;" Hon. E. H. Dunn on, "What Does Methodism Owe to the Small Churches?" Mayor Dean, of Malden, on "The Connectional Spirit of Methodism;" and Representative James Hunt, of Worcester, on "Helping the Small Churches." George E. Atwood was also present and responded in a fitting way. The matter of raising money was taken up. The treasurer's report showed a deficit of $1,200. Mr. Washburn, in a very pleasing and masterly way as though he had always been accustomed to it, made the appeal and soon secured the entire amount. The audience then adjourned to the vestry, where refreshments were served, after which a look was taken at the parsonage. Mr. Washburn and the visiting brethen will always have a large place in the affections of the people of St. Andrew's. The clergymen present were Revs. C. A. Crane, F. E. E. Hamilton, C. H. Stackpole, J. P. West, G. R. Grose, J. A. Stubbs, and J. D. Pickles. The visiting laymen and ministerial brethren all gave generous subscriptions. Thursday night was given to the Epworth League, and Rev. J. P. West and the pastor, Rev. H. P. Rankin, spoke. On Friday night Rev. Ernest B. Lavelette gave a missionary address. On May 28 Dr. Bates will begin a week's pentecostal meetings, in which services Egleston Square will unite.

East Douglas. — The little Methodist Church in East Douglas sustained an inestimable loss, on May 17, when John C. Hammond received his discharge from all earthly duties, and passed to be with his Lord and Master. He was for many years a general insurance agent for several of the strong companies, and in going about his business greatly endeared himself to a very large circle of friends, who loved him for the beautiful Christian character he possessed. His loss is felt not only by the church, but by the entire town; and the best memorial of "Uncle John," as he was familiarly called, is the memory of his long life of kind deeds and his strong Christian life.

Cambridge District

Cambridge, Grace. — A very cordial and enthusiastic reception was given Rev. O. W. Hutchinson the other evening in the vestry, which was beautifully decorated with flags and bunting. An orchestra discoursed music during the evening. Appropriate addresses were made by representatives of the official board, Ladies' Aid Society, and the Epworth League, under whose general auspices the reception was given. A handsome bouquet was presented Mrs. Hutchinson. Mr. and Mrs. Sullivan assisted the pastor and wife to receive, the people being presented by ushers chosen from the League.

First Church, Somerville. — An event of unusual interest took place at this church, Sunday evening, May 21, when Rev. S. S. Cummings preached a sermon commemorative of his 85th birthday. "Father" Cummings was born in Greene, Maine, May 22, 1814. His mother died when he was eighteen months old and his father when he was only five. He commenced to preach in 1839, and has been connected with the Maine, New Hampshire and New England Southern Conferences. For more than thirty years he has worked in the interests of the Little Wanderers' Home, and the success that has attended his faithful labors with this institution is known all over the land. His text on Sunday evening was, "What is your life?" (James 4: 14.) He preached with a good deal of vigor and his voice could be heard distinctly in every part of the large church. He closed with a most tender appeal to the unconverted to seek the Saviour. At the close of the service a large number came up to congratulate Father Cummings and to express their affection for this faithful preacher of the Gospel.

Somerville, Broadway Church. — This church gave their pastor, Rev. N. B. Fisk, and family a cordial reception on Wednesday evening, May 10. The church was tastefully decorated. The official board, the Ladies' Aid and the Epworth League joined in making it a delightful occasion. Excellent music was furnished by a quartet. Addresses were made by Rev. Geo. F. Durgin, Rev. Mr. Day of the Baptist Church, Rev. Mr. Noyes of the Congregational Church, Mr. Dodge of the First M. E. Church, and Mr. Geo. T. Clanedge of the Broadway Church. Mr. E. F. Stone presided, and read letters of regret from Rev. Geo. S. Butters, Rev. A. P. Sharp, and Rev. Mr. Levett of the Congregational Church. Mr. Fisk suitably responded. Mrs. Fisk was presented with a beautiful bouquet. Ice cream and cake were served to the large company present. The work opens au-

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spiciously. Three were received on probation and three by letter, Sunday, May 7.

Fitchburg, First Church. — Sunday morning, April 30, the matter of finances for the coming year was presented, and in a short time enough money was pledged to practically cover the expenses for the year, in addition to what will be received from the pew rentals and loose collections. May 4, a reception was given to the pastor, Rev. W. G. Richardson, and family. Words of welcome were spoken by Mr. J. H. Potter, and both Mr. and Mrs. Richardson responded. Rev. L. W. Adams, the new pastor at West Fitchburg, was also introduced. Four new members were received into the official board this year, and they were also included in the reception. The new members were addressed by Mr. Charles Oliver, one of the older members of the board, after which they took their places with the other members in the altar, and were addressed by the pastor. The Ladies' Parsonage Society held a birthday party, May 18. A salad supper was served, an excellent entertainment provided, and the birthday bags received. E. N. Choate furnished a complete surprise by reading a letter which he had just received from a generous benefactor, a member of another church in this city, enclosing a check for $500, one-half to be used on the parsonage debt and the other half applied toward the running expenses of the church. On several previous occasions the church has been very generously remembered by this same lady. The Epworth League anniversary was celebrated May 14. The pastor preached an appropriate sermon in the morning, and the regular anniversary program was given in the evening, with addresses by the members of the local chapter and a fraternal address from the Y. P. S. C. E. Speaker John L. Bates gave the principal address at the Y. M. C. A. banquet, May 15. This is the second time he has addressed Fitchburg audiences this season.

Marlboro. — The new pastor, Rev. F. T. Pomeroy, is meeting with a hearty welcome, and is making a favorable impression. On Monday evening, May 15, the young people tendered the pastor and his wife a reception, which was largely attended, including the various pastors of the city. The words of welcome were hearty and generous.

Clinton. — The new year opens well. Five men, including a native each of Wales, Italy and Ireland, have been received on probation, and a man and his wife received into full membership from probation. The Freedmen's Aid collection has been taken, and will equal the apportionment. The pastor, Rev. A. M. Osgood, on May 14, conducted service, assisted by an interpreter, with about twenty-five Italians who are working on the Wachusett Reservoir, and at the evening service in the church there were one hundred testimonies in twenty-six minutes. On the same day the Sunday-school reported the largest attendance in its history as a school. The Epworth League tenth anniversary was celebrated by its 162 members, assisted by Dr. F. N. Seerley, of Springfield, and Mr. P. H. Murdick, of Keene, N. H. The estimating committee have recommended an increase of $100 in the pastor's salary.

Woburn. — The year opens very happily and hopefully under the new pastor, Rev. Frederick Woods, D. D. His sermons are making a very favorable impression.

Lynn District

Newburyport, Washington St. — The work of the Conference year opens well. A cordial reception was given the new pastor, Rev. W. A. Wood, and his wife. When the congregation assembled on May 14, they were treated to a very pleasant surprise. Upon the platform was an elegant oak pulpit, upholstered in red plush, the gift of Mr. W. H. Sargeant. This is only one of many benefactions from this generous-hearted layman.

Beverly. — Epworth League day was observed with appropriate services. The sunrise meeting was well attended, and an excellent address was given by Rev. Mr. Coats, of the Baptist Church, followed with testimonies and prayers. At 10 30 the pastor, Rev. W. N. Richardson, preached to the League on "The Christian Gentleman." In the evening the Junior and Epworth Leagues united in a general service, using the League program provided for the occasion. Addresses were given by Mr. I. N. Carter on spiritual work, by Miss Minnie Goodrich on the history of the League, and by the pastor on the department work of the League. All the services were largely attended and the exercises were a credit to the young people. The work in this church has opened well, and the outlook is hopeful and encouraging. The reception given Mr. and Mrs. Richardson the week after Conference was the largest in attendance and the most pronounced in character of any reception ever given in the church. Each department of church work was represented by a speaker, and many kind, sympathetic and helpful words were spoken and pledges of support to the pastor and church were given.

Tapleyville. — Rev. H. B. King gave an admirable war lecture in the Methodist church to a large audience last Wednesday evening. Over one hundred views were shown on the canvas, all of which were interesting.

Springfield District

Athol. — Rev. John H. Mansfield did a most excellent work in this place, which the new appointee, Rev. L. P. Causey, recognizes and rejoices in. A very large net increase of members, and all bills paid, prepared the way for another successful pastorate, which the people and Mr. Causey confidently anticipate. All are cheerful, and the outlook is full of hope.

Amherst. — A full congregation greeted the presiding elder on his last visit. The year begins with good interest and excellent promise. On the evening of May 10 the good people of the charge gave to the pastor, Rev. J. R. Chaffee, and his mother, who lives with him, a "right royal pound party," loading the table with good things.

Barre. — One who knows reports that the year is opening very prosperously.

Enfield. — The tide seems to be turning in favor of our church. A note for a considerable sum of money against the society, on which quite an amount of interest had accumulated, was recently kindly destroyed by the holder, thus releasing the society from that obligation. Then a friend gave a check for $500, to be invested and the interest applied perpetually to the support of preaching in this church. Plans are on foot for further improvements to the property.

Florence. — Rev. W. H. Dockham has been very cordially received on his return for his fourth year, the church being very much pleased at his reappointment. Affairs are in good condition. The fruits of the special revival services held shortly before Conference are being gathered in.

North Dana. — The people are planning to repair and remodel the church.

North Prescott. — Rev. E. C. Bridgham is serving as pastor of North Dana and North Prescott. The presiding elder held his last quarterly conference for North Prescott on a Monday afternoon, and reports that the people were full of enthusiasm. Things look very hopeful on this double charge.

Springfield, Asbury First. — The pastor, Rev. W. J. Heath, has recovered his usual good health. The quarterly conference, recently held, was very pleasant, and was preceded by "a rousing good prayer-meeting" — so the presiding elder says.

Westfield. — The new pastor, Rev. F. N. Upham, and wife have been most royally received. The parsonage was in splendid order, new improvements making it not only very comfortable, but even delightful. A largely attended reception was held on May 5. The pastor finds great congregations morning and evening, and preaches at both services, with frequent after-meetings in the evenings. He gladly recognizes Rev. L. H. Dorchester's good work in this church. Sunday, May 14, was largely given to appropriate observance of the Epworth League anniversary. Mr. Upham preached in the morning on "St. John of Epworth," and in the evening gave an address on "Bricks without Straw."

Ware. — The outlook is good. Last year's bills were all paid, and everything is in good shape. A large reception was given to their two pastors, Rev. L. L. Beeman having been assigned to work with Rev. J. W. Fulton.

Southbridge. — The new pastor, Rev. C. H. Hanaford, and wife say that they were never more cordially received than they have been here. A large and very enthusiastic reception was given them, on Monday evening, May 8. The increasing numbers and interest in the meetings indicate prosperity and a year of harmony and success.

West Pelham and *North Amherst.* — Things here are in good shape. In fact, there is a good deal of enthusiasm. The pastor, Rev. R. C. Jacobs, is in favor with his people, and is pushing the work. There is a good religious interest. H.

VERMONT CONFERENCE

Montpelier District

Montpelier. — Rev. C. O. Judkins was away the first Sunday, his wife being in the hospital at Yonkers, N. Y. She is now rapidly convalescing, and they are nicely settled in the parsonage of Trinity. Mr. Judkins has made a fine impression on Montpelier people by his opening sermons.

West Berlin. — This charge is supplied this year by Rev. E. E. Wells of the Seminary. He is taking hold of the work vigorously and is full of enthusiasm for a campaign of soul saving.

Northfield and *Gouldsville.* — This charge has been passing through a great trial, though the trial came to it through no fault of its own. But affairs are now settling down finely, and Rev. A. W. C. Anderson, the new pastor, is being unanimously recognized as pre-eminently the man for the place.

Randolph and *Bethel.* — These places this year have the services of Rev. Fred G. Rainey, who came to us from the Troy Conference in exchange for Rev. Andrew Gillies. People here are of the opinion that, whatever may be the results of the itinerancy to others, they have drawn a prize. While they reluctantly parted with Mr. Howe, who had been called to a larger parish, they are of the opinion that their present pastor could fill any pulpit in the Conference.

Rochester. — The Methodists here have repainted and repapered the parsonage and are glad to once more see it occupied by a Methodist pastor. The former services of Rev. E. W. Sharp elsewhere augur well for his work at this place and Hancock.

South Royalton. — This people are favored in now having the services of a man who has occupied the most responsible positions in the Conference, and who has had great success in revival work. Mrs. Beeman has been seriously ill, and is now at her home in Moriah, N. Y.

Windsor. — Rev. Charles F. Partridge, the new pastor, is being met most cordially, and has already been asked to preach the baccalaureate sermon before the graduating class of the high school. Both this place and Ascutneyville greet him as an old friend who has served with five years of success the neighboring parish of West Windsor.

Brattleboro. — Rev. R. F. Lowe, formerly of Johnson, was the choice of Brattleboro quarterly conference for their pastor the present year, and they are giving him a hearty welcome, a large number attending the recent reception.

White River Junction. — The versatile pastor, Rev. A. J. Hough, was recently called to deliver an address before the graduating class of McIn-

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doe's Falls, and also read a stirring poem at the largely attended reception given Capt. C. E. Clark at White River Junction.

Brownsville.—Rev. W. H. White is among the new accessions to the district, or rather a wanderer from the district who was glad to be welcomed back. Good congregations greeted him on his opening day.

Hartland.—Rev. Arthur C. Dennett, the newly-appointed pastor, is a graduate of Drew Theological Seminary, and will spend the summer in New Jersey; Rev. E. L. M. Barnes, the former pastor, supplying meanwhile. Mr. Dennett spent a week in his parish, made calls upon every one, and preached two good sermons.

Perkinsville.—Rev. C. Magnus Charlton, who united with the Conference at its recent session and was stationed here, is not sparing of himself. He preaches three times and conducts an evening praise service each Sunday, besides riding eighteen miles. Who shall say that the zeal and earnestness of the former days, and of the fathers, is lacking among some of this generation?

Bradford.—The Methodists of this place are always sure of a good thing when their pastor represents them or the town on any public occasion, and Rev. A. H. Webb did not disappoint them when he spoke in behalf of the section in the great reception accorded to Capt. Clark of the "Oregon." Bradford people are rejoicing over the imminent declaring of a dividend from the defunct Bradford Bank, in which about a quarter of a million of dollars has been tied up for a long time. HETLAW.

St. Albans District

St. Albans.—The new pastor at St. Albans, Rev. W. S. Smithers, has entered heartily into the work of the charge. When his family arrived the parsonage was ready for occupancy, the table was laid, the pantry stocked, and a committee at the station to welcome them. This is very different from the experience of some new pastors who are obliged to wait from one to four weeks before they can get settled and begin to feel at home. A public reception was given to the pastor and the newly appointed presiding elder, and their families, Wednesday evening, May 10. The large vestry and parlors of the church were well filled by a happy company. A brief musical program was rendered and refreshments were served. It is pleasant to note that every Protestant church in the city was represented at this reception by its pastor and wife and some of its people. The tenth anniversary of the Epworth League was appropriately observed, Sunday evening, May 14. The exercises, under the supervision of the president, Miss M. A. Pomeroy, consisted of excellent papers by three of the members, an address by the pastor, and music suited to the occasion.

Johnson.—The first Sunday of the Conference year, the retiring pastor, Rev. R. F. Lowe, and the incoming pastor, Rev. R. J. Chrystie, joined in the service. In the evening the Baptist and Congregational churches omitted their services and united with the Methodist church in giving a friendly parting to one pastor and a cordial greeting to another. Such incidents are more than friendly, they are Christian, and they show that the great prayer of our Master that His disciples may be "one" is being answered.

Enosburgh Falls.—Rev. L. Olin Sherburne, the ex-presiding elder of St. Albans District, has taken hold of the pastorate of this church in a hearty and vigorous manner. At the first quarterly conference every member was present and ready for business. Every department of the work of the church, spiritual, educational and financial, was reviewed. The members of the conference evidently believe in attending to the work of the church "man fashion." Some of the quarterly conferences might profitably imitate this one. The tenth anniversary of the Epworth League was celebrated by a well rendered program of music and recitation, with brief addresses by the pastor and presiding elder.

W. F. M. S.—Miss Mary A. Danforth has been doing splendid work on the district. Large audiences have greeted her everywhere and have responded generously. Through her efforts new auxiliaries have been organized at Waitsfield, Essex Junction, and Johnson. Rev. O. L. Barnard, of Stowe, where an auxiliary was recently organized, reports a collection of $8.75 after one of her interesting addresses. C. S. N.

MAINE CONFERENCE

Lewiston District

Oxford and *Welchville.*—Oxford has made many improvements since we left the district six years ago. Electric lights and public waterworks are among them. Both of the church edifices have been repaired; at both the appointments they have excellent singing. The people are hopeful.

West Paris, etc.—Large congregations are greeting Pastor Leard, and some have already entered upon the Christian life since Conference. At North Paris the number of aged people in the congregation was noticeable. One young man was present who is 94 years old. The pastor and his family are held in high esteem.

Bethel, etc.—Rev. W. B. Eldridge and family have received a very cordial welcome, and he is getting in touch with the people on all parts of this large charge. We preached at Mason, Bethel, and Locke's Mills on successive week-day evenings, and had good congregations and very attentive hearing at each place. At *Mason* repairs will soon be made on the church; a Junior League is to be formed, and a class-meeting established. At *Locke's Mills* there has been considerable irritation and discouragement, but the Sunday-school has been reorganized, the congregations are increasing, and new hopes are springing up. We fully expect improvement and enlargement here.

Bath, Beacon St.—The Beacon St. Church gave Hon. Charles Davenport, of that city, a reception on the evening of his 90th birthday, May 9. Notwithstanding his ninety years, Mr. Davenport goes regularly to his office every week-day morning and spends many hours daily in active work at his desk. He was the first president of the Lincoln Mutual Fire Insurance Co. He was for many years president of the Bath Savings Institution and is still the president of the Lincoln National Bank. He is president of the Old Ladies' Home Association, and has been most actively interested in the Beacon St. Methodist Church from its origin. A pretty feature of the reception was the presentation to him of ninety pinks by the youngest scholar of the Sunday-school. He was also presented with an elegant reclining chair by the members of the church and congregation, the presentation speech being made by the oldest member of the church, Ansel Small. An original poem was read by Miss Alice May Douglass. Mr. Davenport was the founder and has always been the chief supporter of the Beacon St. Church. The wife of his youth is still spared to him. They were married more than sixty-two years ago.

Explanation.—On account of the District Epworth League convention, a church reopening, and a Memorial Day engagement, we have felt obliged to make some changes in our appointments. We must go where we are most needed. We will get adjusted to the district soon. A. S. L.

Portland District

Portland, Chestnut St.—On Sunday, May 7, Rev. Dr. N. T. Whitaker, of Chelsea, Mass., preached in exchange with the pastor, Rev. Luther Freeman. The people were further delighted by the presence of Chancellor J. R. Day, who happened in the city and participated in the afternoon and evening services. The work done by these men when pastors in this church abides in the lives of strong men and women now bearing the heavy responsibilities of the work. The Epworth League anniversary was observed. Rev. H. E. Foss preached in the morning and gave an address at a union service in the afternoon.

Biddeford.—The new year opens prosperously. Over $1,200 were pledged on current expenses, being double the amount of two years ago. The pastor, Rev. C. W. Bradlee, is giving careful attention to the children. He has a children's class as well as a Junior League. The class-meetings are well sustained, the average attendance for the last quarter being about fifty. The church and community are in deep sorrow over the death of Mrs. Carlos Heard, superintendent of the Sunday-school and leader of the children's class. Epworth League Sunday was enthusiastically observed. A love-feast was held at 7 o'clock in the

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morning, and the regular anniversary program was carried out in the evening.

South Biddeford Circuit. — Rev. A. A. Callaghan has been welcomed back by large congregations. He preaches at three churches every Sabbath and conducts an evening service at the Pool. He plans to start a children's class at Biddeford Pool, and, if possible, at the other churches.

Portland, Pine St. — Rev. E. S. J. McAllister is holding revival meetings, with encouraging success. One week he was assisted by the other Methodist pastors of Portland. The second week he preached a series of sermons. His good example in starting special services early in the year is worthy of imitation.

Gorham, School St. — Rev. Wm. Cashmore is holding special meetings, assisted by Evangelist Clapp and his band of workers.

Receptions. — The newspapers give accounts of receptions given to all the new pastors, and many of the old ones, in the vicinity of Portland.

B. O. T.

Augusta District

Fairfield. — Rev. O. S. Pillsbury's return to this charge for the fifth year occasions rejoicing among the people. An excellent work has been wrought during the four past years of his pastorate, and pastor and people expect the blessing of God upon the present year.

Richmond. — Faith and courage characterize the condition here. At the quarterly conference, held May 6, an increase of $100 was cheerfully voted on the pastor's salary. At a board meeting following the quarterly conference it was decided to improve the parsonage by raising it two feet and by building a piazza on the east and south sides, besides making needed repairs. The cost will be about $300. There is great joy over the return of Rev. S. Hooper to this charge for the second year. An increasing attendance at all the services gives encouragement to all.

C. F. P.

EAST MAINE CONFERENCE

Bangor District

The wear and tear, anxiety and suspense, of another Annual Conference are all past, and more than one hundred men have got the Scriptural word "go." Most of these men, without a murmur, are at their posts of duty and are hopefully looking for blessing and abundant fruit in the coming year. There were only ten changes on Bangor District. Rev. C. C. Whidden, an efficient and beloved brother, was transferred to the Maine Conference and stationed at York. We shall miss him personally and our Conference sustains a great loss, but we welcome to our midst from the Maine Conference Rev. W. B. Dukeshire, stationed at Orono. Highly recommended by his successful pastorates, we bespeak for him a successful and happy stay with the good people of that church. Other than this, only four came to us from other districts. Our work is well manned and we have a right to expect great results. We have no "higher" or "lower" critics, for one of our ablest remarked that he didn't know enough; and all the rest are too modest to preach anything but Jesus Christ and Him crucified.

Many of our pastors have been cheered by large gatherings, assembled to welcome them to their homes.

Rev. I. H. W. Wharff is a busy man, getting the Minutes into the hands of the publishers.

Our first duty after Conference was a sad one, for on reaching home we found a telegram which read: "Rev. M. H. Sipprelle passed away Monday morning. Funeral at Sprague's Mill, Thursday." The services were held in the church. A large number of people were present, and a goodly number of ministers sat upon the platform and took part in the services, which were simple, interesting and impressive. A good and devoted member is gone. A wife and three children mourn their loss.

We are already in receipt of letters expressing satisfaction with appointments and showing a desire to make this year the best. *Dexter* is laying the foundation for a fine church. *Sprague's Mill* is fitting up for occupancy their newly purchased parsonage. *Limestone* is clearing the way for a new home for the pastor.

We expect more souls saved, more church improvements, more liquidation of debts, more benevolences paid, and more ZION'S HERALDS taken, than in any year in the history of Bangor District. Let every man say "amen," and be at it!

E. H. B.

NEW HAMPSHIRE CONFERENCE

Manchester District

Munsonville is in good spirits, with strong hope of the enlargement of Zion's borders. A good number of people attended the first quarterly meeting on Friday evening. The sermon by the presiding elder was followed by the baptism of two believers, the reception of one on probation, and the administration of the Lord's Supper. Much sickness has prevailed here. One of our strong men, Mr. J. H. Scott, has been very sick, and is not yet able to be out; but his soul is in health and the Gospel hope is strong within him. This little society shows good courage and will undertake to raise for the pastor $50 more than last year, as well as to make up the apportionments for the benevolences.

Chesterfield still mightily needs the transforming power of divine life to make its great summer resort at Spofford's a place of spiritual power and to hold the people of this hill country in loyalty to Christ and His work of saving men.

Marlboro and *West Swanzey.* — This church has given Pastor Thompson and his excellent wife a hearty welcome, and the presiding elder on his first visit was accorded a kind reception at each place. The financial plan at each charge will be worked by a good corps of solicitors, and all look for spiritual uplift.

Keene. — Pastor Pendexter is finding a cheerful outlook. All are glad that he is relieved of the work at West Swanzey this year. One of the old soldiers in this field, Elisha Ayer, is very sick, but with his hand trustingly in that of the Master he goes expectant of rest along the painful path of suffering marked out for him, and we are sure that He to whom he gave himself in the prime of his manhood, will not suffer his foot to be moved from the sure foundation as he comes in age and feebleness extreme to cross the last river and enter the home of the good.

Mrs. J. M. Durrell, of Main St., Nashua, is planning for a missionary meeting at an early day at Hudson, N. H., and will ask the co-operation of the wife of every pastor on the district. All may expect to hear from her soon.

Hillsboro Bridge. — Our people here invite the District Ministerial Association to meet at this place, June 19 and 20.

G. W. N.

Concord District

The north country, that at Conference time was covered with snow, is now putting on its robes of green. The roads are in splendid condition, and traveling will not be better at any time of the year than it is now. We have been to the top end and find everything in a hopeful condition.

East Colebrook and *East Columbia.* — The pastor here is an entire stranger to New Hampshire — Rev. Nelson L. Porter. He has been in the ministry for thirty years; in the New York East Conference, in some of the strong churches, for nineteen years. Because of broken health he took a supernumerary relation a few years ago. His daughter is now suffering from nervous prostration, and he sought the mountain regions for her benefit. This charge is not such as he has been accustomed to, but he is taking hold of the work with great earnestness. Already congregations have grown wonderfully. He visited fifty-seven families in one week, and the next Sunday the congregation had doubled. We found over eighty at East Columbia, where the first Sunday he had only eight. Great interest and enthusiasm have been awakened. The people of both churches are at work to put the parsonage in good condition. They are painting inside and out, and expect to put in over $100 worth of furniture. The salary will be considerably increased; probably by the addition of $200. All the people are looking for one of the best years in their history.

Colebrook and *Stewartstown.* — The new pastor has made a very favorable impression. The expected large congregations have been there. Of course he hopes to hold them; whether he will, remains to be seen. They have given him the inspiration of a cut of $100 in the claim — a thing they have wanted to do for several years. With this and Stewartstown he will no doubt receive at least $700 beside the house; no more than he needs, or than these places should pay.

The camp-meeting here is to be held June 26-30. We hope for a meeting of much success.

Pittsburg. — The pastorate of Rev. W. S. Frye here has been a very successful one. Beginning with nothing, less than two years ago, we have 27 full members and 5 probationers; a large congregation both at the village and at the lake; and they give the pastor a very good support. We are looking for a good year.

Rumney. — Rev. Dana Cotton has taken hold of the work with his usual earnestness. Some of the embarrassments of the past year will have to be overcome, but faith in God and consistent diligence will accomplish this, and any one who knows Mr. Cotton knows what he will do.

Littleton. — As a result of the revival meetings held before Conference, the pastor, Rev. Thomas Whiteside, has received over 40 on probation, with more likely to come. If all our churches could have such a work of grace, and train carefully the converts for membership, the decline of Methodism would soon be forgotten.

Haverhill. — There is a good interest in this church. Congregations are increasing. At one Sunday evening service since Conference several young persons rose for prayers. Rev. E. E. Reynolds has his work well in hand and means to push for the salvation of the people. The quarterly conference added $50 to the pastor's claim, and only wish they were able to do more. The pastor has put into execution a new method for raising the presiding elder's claim. He circulated cards and easily secured the entire amount for the year. Then four envelopes, marked for this claim, were given each subscriber, the amount to be paid quarterly, the first instalment on May 14 — the date of our visit — then the communion Sundays of August, December and February. In this way more than enough was received for the first quarter's portion. Some such plan may help other churches.

Piermont. — Rev. A. M. Shattuck begins his second year very hopefully. The people were glad to welcome him back. He intends to push

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the work for the rescue of souls. While we have have been without a pastor for East Haverhill, he has preached twice very acceptably.

North Haverhill. — The turn of the great wheel put into this church, this year, Rev. C. E. Eaton. He has loyally laid hold of the work, and has already impressed the people as a preacher of exceptional strength. Since his arrival they have shingled the parsonage and barn — a much-needed piece of work. We found here a very small book, a church record, bearing date of 1836, being the record by classes of the Haverhill charge, Plymouth District. Among the names we found that of Daniel Wise, a local preacher. It also contained the names of probably ten persons who were subscribers to ZION'S HERALD, and several who were readers of the *Christian Advocate and Journal.*

Rumney. — The portly form of Rev. Dana Cotton is seen on the streets of this village as the recognized pastor of the Methodist Church. He has taken hold of the work, that was in a somewhat disjointed condition, and by earnest toil and the prayer of faith he expects to win souls. He will have the hearty co-operation of the church.

Tilton. — The present pastor, Rev. Roscoe Sanderson, is entering his fifth year of service at this place — the only man on the district, if not in the Conference. We fear the figures given by Dr. Mudge would hardly have so good a showing for length of time in New Hampshire as in New England. These frequent moves often hurt the church, and do not always help the pastor. All Tilton Methodists are looking for a good year.

Concord, First Church. — Notwithstanding the embarrassments under which this church labored last year, by reason of the long-continued illness of their pastor, Rev. E. Snow, they pushed their financial matters through, paying all current bills, and not only met the claim in full, but paid $14 over. Of this, $231 was paid to Dr. Wright, who was assistant pastor after Jan. 1, and the remainder of the $1,314 to Mr. Snow. This shows the strength they possess, and their ability to labor while their beloved leader was laid aside. The church has given a very hearty reception to Dr. Hills and his wife, and the work begins in good earnest. The first quarterly conference was a delightful occasion, and various plans were made for the work of the year. This church is beginning on the Twentieth Century debt-paying business. On Sunday, May 14, after a brief statement by the pastor, papers were passed through the congregation, and over $700 subscribed toward paying the debt of $1,700 now against the property. This is to be paid by July 1. Another year will witness the cancelling of the remaining $1,000. It is proper to say that the generous offer of Messrs. Richardson and Griffin made the raising of the $700 comparatively easy.

East Haverhill. — The work here has been much hindered by the failure of the regularly-appointed pastor to come. The parsonage was put in order expecting his arrival. After this delay, Rev. J. F. Thurston, a local preacher from the New England Southern Conference, has been appointed and has entered upon the work. He comes well recommended.

South Tamworth has been supplied by Rev. J. E. Sweet. He has now been appointed to take charge for the year, which is very gratifying to the people of that church.

Personals. — Rev. J. H. Emerson has moved his family to Asbury Grove, Mass., where he will make headquarters for the present.

Rev. C. U. Dunning and family are watching with loving patience and care at the bedside of their daughter, Miss Laura, whose life is despaired of. We learn that her disease is pronounced to be tuberculosis. Many will pray for her recovery and for grace and strength to be given to the family.

Rev. Elihu Snow still lives in Concord. He continues to improve in health, and is announced to deliver the Memorial Day address in one of the towns near by the capital city. B.

This Will Interest Many

F. W. Parkhurst, the Boston publisher, says that if any one who is afflicted with rheumatism in any form, or neuralgia, will send their address to him at Box 1501, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give, only tells you how he was cured. Hundreds have tested it with success.

N. E. SOUTHERN CONFERENCE

Norwich District

Thompsonville. — The second year of Rev. J. H. Buckey's pastorate has opened very pleasantly and with promise of a good work. The Epworth League anniversary was observed with interesting services. The collection for Conference claimants has already been taken, the people responding liberally to the facts presented as to the needs and merits of this most deserving cause. Mr. Buckey has been invited to deliver the Memorial Day address this year.

Tolland. — Rev. Clinton E. Bromley is temporarily supplying Lee Church and Wesley Chapel. The exercises of Epworth League Day were of special interest at both places. The Board of Control program was used, with some slight alterations. The pastor gave an excellent and timely address on "The History, Progress, and Plans of the Epworth League." A paper on the history of the local League and an original poem completed the program. Seven new subscribers were secured for the *Epworth Herald.*

Manchester. — The children are at the front in the thought, care and pastoral oversight of Rev. E. P. Phreaner. Once a month the regular Sunday morning service is devoted to a special sermon to the little folks. "Snake Bites" was the suggestive topic on May 14. It held their close attention and left some useful lessons with them.

Preachers' Meeting. — The first neighborhood gathering of preachers and their wives was held with Rev. and Mrs. F. H. Spear at East Glastonbury, May 15. Carriages were sent four miles in two different directions to meet the guests, and the ride through this beautiful country was delightful. The topic of the day, "What Shall we Do with the Twentieth Century Movement?" aroused quite a lively discussion, which was participated in by all the preachers. A campaign for the payment of our church debts met with much more favor than did the endowment of our educational institutions, although East Greenwich Academy was not without its friends and advocates. We were happy to notice that the spiritual side of the movement was in special favor, and a hopeful and optimistic faith predominated in the remarks on this phase of the question. Revs. J. I. Bartholomew and W. S. McIntire were appointed a committee on program, and it was decided to take up the doctrine of Inspiration for the next meeting, which will be held with Rev. J. H. Buckey and wife, at Thompsonville, June 26. SCRIPTUM.

Providence District

Providence Preachers' Meeting.— At the regular meeting, Monday, May 15, there was a large attendance. Rev. B. F. Simon, of Taunton, Mass., delivered an address on changes he desired to see made in the Discipline. He thought it a very archaic book, in its present form misrepresenting the denomination. He declared he would not read the General Rules, and specified especially words that he thought improper to read before his congregations, such as "drunkenness, brawling," etc. The suggestions of the Discipline concerning persons intending marriage he considered to be silly and something that no one ever observes. He ridiculed conservatism in this matter of the book of Discipline, and called attention to the Baptists, who had made their great success without any such book. He inveighed against the paragraph on forbidden amusements, and declared that many worse things were allowed, such as, for example, occur along shore in the summer season. Rev. Ambrie Field, of Centreville, R. I., read a syllabus of the recent biography of Professor Drummond by George Adam Smith and was warmly thanked for the paper in which he had displayed a fine critical taste in the selection of materials and happy mode of their presentation.

Newport. — On Sunday, April 30, in eleven churches, including the two Methodist churches, one service of the day was devoted to the interest of the Anti-Saloon League. In view of the fact that many saloons were open on the preceding Sunday, it appeared to be a fitting time to have a large hearing in the churches concerning this great evil and its remedy. The great extent of the field in one small city may be seen from one point of view from the fact that on the day after these meetings were held more than ninety licenses were granted to sell liquor in Newport. Rev. Howard K. Russell, LL. D., superintendent of the National Anti-Saloon League, Rev. E. C. Dinwiddie, superintendent of the Pennsylvania League, Rev. Norman Plass, superintendent of the Rhode Island League, and Rev. Dr. Blakeslee, principal of East Greenwich Academy, were the principal speakers on April 30. About $1,000 was pledged for the support of the work in Rhode Island.

Providence, St. Paul's Church. — On Sunday, May 7, the pastor, Rev. J. A. L. Rich, received 2 in full, 1 on probation, and baptized 1 person.

Wickford. — A very cordial reception was tendered Rev. Elijah F. Smith and family on his return for another year as pastor. The words of welcome for the League were made by Rev. J. E. Fischer; for the Sunday-school by Mrs. H. E. Tourjie; for the church and congregation by Mr. Clark R. Himes. Refreshments were served. Rev. J. E. Fischer, evangelist, has returned to his home here for the summer and would be glad to supply any church for one or more Sabbaths. The Epworth League chapter of this church was named for Rev. Dr. Payne, recently deceased, and at the anniversary, among the other interesting exercises, including installation of officers, a memorial of Dr. Payne was read. The pastor's stereopticon lectures are well attended.

Providence, Cranston St. Church. — The pastor, Rev. C. H. Ewer, reports that the last hundred on the $1,000 debt of this church has begun to be subscribed, and this besides all arrearages.

Personals. — Rev. J. H. Nutting, chaplain of the State Institutions, on Monday, May 15, gave an address, by request, before the Baptist ministers of Providence and vicinity, on "Crime and Criminals."

Rev. O. A. Farley, of Hebronville, Mass., has had a slight shock of paralysis. It is hoped that he will be soon in better health.

On May 8 a daughter was born to Rev. and Mrs. C. A. Stenhouse, of Providence, R. I.

Rev. M. J. Talbot, D. D., president of the Martha's Vineyard Camp-meeting Association, is making arrangements for the summer campaign at Cottage City, where he now resides. KARL.

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A GENEROUS CONFERENCE

JUSTITIA.

WE believe all of our Annual Conferences are generous. We know the six Conferences in New England are generous. But the palm for generosity is easily given to the New England Southern Conference. It outdid itself at its recent session.

It appears that two and a half years ago an invalid member of that Conference secured a transfer to Southern California Conference. It was an exchange transfer. The sick man took one appointment and served a few months in Southern California, and died, leaving a widow and one child. This man had served two years and a half in New England Southern Conference, having previously served in Wyoming Conference four years. A request from the Conference in California came to the Conference in New England to accept that widow as a beneficiary. The plea was made that the New England Southern Conference should accede to the request on two grounds — (1) the husband had rendered so little service in California and so much more service in New England; (2) one of the Bishops was intending to retransfer the sick and dying man to New England Southern Conference. The New England Southern Conference voted to comply with the request from Southern California, and the act was exceedingly generous. The vote, however, was very close — perhaps very much closer than it would have been if due discussion had been given to the matter. It certainly ought to have been carried or rejected by a well-nigh unanimous vote.

This action must necessarily increase the claims upon the funds — already too meagre funds — of this generous Conference in New England, and so far must lessen the stipend of every one of its needy men and widows. Possibly the principle involved (or claimed) is just — that the Conference which has had a man's longest service should take him as its beneficiary when he becomes dependent. But if this be so, then the appeal should have gone to Wyoming Conference. Suppose the men this year transferred from our generous Conference should this year die or fail in health and have need of Conference funds, would the same Conference welcome their widows or themselves as Conference claimants one or two years hence? If this principle is just, it ought to be incorporated in our church law to the effect that any man becoming dependent after serving in two or more Conferences shall be a claimant, somewhat in proportion to his years of service, upon the funds of every Conference in which he has served.

Another consideration: Some of our Conferences hold valuable trust funds — donations and bequests — for the benefit and relief of their own needy superannuates and the widows of their deceased members. Probably the New England Southern Conference has some such funds. These funds are specifically for members of that Conference, and for widows of deceased members. The Conference has no authority, and the Conference stewards can be given no authority, to take on a beneficiary other than the conditions of the donation or bequest prescribe. If the attempt be made, the civil courts could doubtless be successfully appealed to to prevent the misapplication of trust funds. The rumored intention of a Bishop to transfer the dying man is of no account. He did not do it, and it is questioned if he had any moral right to do it. The New England Southern Conference is generous — is its action just?

Mr. Moody has issued invitations to the Christian public generally to attend the Students' Conference at Northfield, with the assurance that there is abundant and comfortable accommodation for all who wish to attend. The Conference will open June 30, and close July 9.

Cow's milk is sufficiently nutritious for an infant, provided that he can digest and assimilate it. Few infants can do this, as the solids in cow's milk are less digestible than those in the infant's natural food — breast milk. By the addition of Mellin's Food these solids are so modified as to be readily digested and perform their share in the nourishment of the child.

CHURCH REGISTER

HERALD CALENDAR

Rockland Dist. Min. Asso. at Boothbay Harbor, June 26-28

POST-OFFICE ADDRESSES

Rev. W. J. Hambleton, Sterling Junction, Mass.
Rev. Alfred Woods, East Cambridge, Mass.
Rev. J. W. Day, Millbridge, Maine.

Twenty-fourth Annual Convention of Strafford County S. S. Asso. at Somersworth, N. H., May 24

Providence Dist. Pr. Mtg. at Centreville, R. I., June 5-6

WANTED. — Two men for work in eastern Maine. The work will be hard; salary not large. Address Rev. J. W. Day, Millbridge, Me.

W. H. M. S. — The last Lynn District meeting of the year will be held in Winthrop, Thursday, June 1. Sessions at 10 and 2. Rev. C. A. Littlefield will give the address of the afternoon, and there will be interesting reports from the local work, and several papers. Auxiliaries will please not fail to send reports.

Trains leave the Atlantic Ave. station, opposite Broad St., in Boston, five and thirty-five minutes past every hour. Friends from Lynn will change at Orient Heights. The church is very near Winthrop Centre.

Lunch will be served by the ladies of the church at 15 cents a plate.

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In God's eternal bosom now!
Dust sinks to dust in calm repose;
Into its rest the spirit goes.

The love that was thy life while here
Is now thy heavenly atmosphere;
God's heaven enspheres us round, and thou,
In Him, art nearer to us now.

So then we cry, Farewell, and Hail!
Brave heart, thy work shall never fail;
And we who here a friend deplore,
Have gained in heaven one angel more.

— *Charles T. Brooks.*

Locke. — Mr. William B. Locke, of Waban, Mass., died, March 10, 1899, having passed beyond the threescore years and ten.

For the past forty years he had been one of the most effective forces for righteousness in Newton Methodism. He came into the church at Newton Upper Falls at a time when that "mother church" had a constituency reaching from near Newton Centre on one side to Needham and Wellesley on the other; and during all the changes of the past twoscore years was a most faithful servant of the church of his choice. His Christian character was a balance of qualities not often found together — faithfulness to conviction and consideration for the convictions of others; rugged earnestness and cheerful hopefulness; steadfastness in grasp upon truth already attained and openness to whatever of new light might come. Mr. Locke's life as a Christian in the church, and also in his home and in his community, made a deep impression for the cause of the kingdom. It would be impossible to estimate the influence of this man whose every deed preached righteousness.

Especially marked were the patience and fortitude with which he bore the gradual wasting away of his strength during the closing months of his life, and the triumphant confidence with which he looked forward to the end. His departure was a gradual sinking into well-earned rest.

F. J. McConnell.

French. — Annie M. French was born in Exeter, N. H., March 8, 1873, and died in Everett, Mass., March 13, 1899.

She was the daughter of Alvin and Mary A. Wiggin. Her mother died when she was but six years of age, and she with a brother and sister were legally adopted by an aunt living in Kingston, N. H., from whom the children received the name French, and with whom they all lived till adulthood.

Annie received her education in the schools of Kingston, in Sanborn Seminary, from which she graduated in 1892, and in Salem Normal School, where she remained nearly two years. She was converted to Christ in 1888, under the pastorate of Rev. Buell O. Campbell, and united with the Methodist Episcopal Church in Kingston in 1889. In 1897 she came to Everett, Mass., and took a position as a teacher in one of our public schools, and removed her church relation to the church in Everett. Here she won friends who valued her friendship very highly.

Protracted rheumatic troubles finally reached the heart, and took her from us very suddenly. Her death was a great shock to the church and community; but Christian faith triumphed, and our hearts were still in the presence of this serious sorrow.

Miss French was always of a very even, sunny, lovely and lovable disposition, ever calm and self-possessed. She had a smile and kind word for every one. She was of a very affectionate nature, was loyally devoted to her friends, and was loved most by those who knew her best. Her religious life was not only one of duty, but one of love and devotion to the service of her Master. Though dying young, she lived long if life is to be estimated by its spirit and quality. Her influence was always on the right side. Those who were most closely associated with her testify that they shall always be more Christlike for having known her.

Her death was a severe blow to her own immediate family, who feel their loss to be irreparable. Here, also, Christian faith gains the victory, and they are able to say, "God's will be done." One who loved her much has said: "Our Lord knows what is best, and I feel that the very best has come to Annie." Heaven is indeed more attractive when we think of such as Annie M. French as inhabitants of that fair country. C. M. H.

Gardner. — Almira Gardner passed to her reward, Dec. 28, 1898. She was born in Rye, N. H., April 21, 1813.

Her husband, Andrew Gardner, preceded her to the better land in November, 1896. Twelve years previously they had celebrated their golden wedding. For sixty years they lived in Portsmouth, N. H., at the old homestead on Peverly Hill, a place "beautiful for situation" and by them greatly beloved. Now they have gone forth from it to return no more; but their "glorious mansion in the skies shall evermore endure."

These saints of God were converted under the ministry of Rev. Mr. Metcalf and joined the Methodist Episcopal Church at Greenland, N. H., later uniting by letter with the church in Portsmouth. Here they continued to worship until old age and its infirmities prevented. They never lost their interest in the church. When their pastor called one of the first questions asked was always: "And how are you prospering at the church?" Truly they could sing with Dwight, "I love Thy church, O God!"

Zion's Herald was a constant visitor to this home for nearly fifty years, and its well-filled pages were greatly enjoyed and valued.

Like Zacharias and Elisabeth, this husband and wife were "both righteous before God, walking in the commandments and ordinances of the Lord blameless." Mrs. Gardner was a happy Christian. She had sunshine in her soul and it shone in her face. She loved to talk of the goodness of God to her and of what the dear Saviour had been to her all along the way. One of her favorite hymns was, "What a friend we have in Jesus," and when the end came she passed into the arms of her Saviour.

Four sons are living, of whom one is ably filling his father's place in the church. We commend them to God and pray that they may meet their father and mother in heaven.

W. W.

Washburn. — Cyrus Washburn was born in East Bridgewater, Mass., Nov. 6, 1812, and died at Wellesley Hills, Mass., Feb. 16, 1899.

He early chose the vocation of a carpenter, and at once exhibited industry and ability in his calling, and remarkable economy in the use of his means. With wages at one-half what they are today, he had before he was married, at twenty-six years of age, laid aside more than a thousand dollars of his earnings. These characteristics influenced his long but never robust life, and enabled him to gather a handsome fortune for himself and others.

In 1837 he went to East Weymouth, where he spent the largest part of his life. The following year he was married to Miss Elisabeth French, of East Weymouth, who survives him, and with whom he lived in delightful companionship for more than sixty years. The loss of his only child, an infant, in 1840, thoroughly awakened him spiritually, and his decision for God led the way for a great religious revival. He soon joined the Methodist Episcopal Church, which he loved and for which he labored to life's end. While he lived in East Weymouth he built three churches for the Methodist society there, and was trustee of that church till his death. He held other offices in the church, and always rejoiced when Zion prospered.

In 1880, on account of failing health, he felt compelled to remove from the seashore inland, and, with others, bought a large tract of land at Wellesley Hills, and there spent the remainder of his life in his delightfully located home. There being no Methodist Church in Wellesley, he united with the church at Newton Lower Falls, and was an officer in that church while he lived.

He was one of the directors of the Martha's Vineyard Camp-meeting Association for more than forty years, and helped to build up the beautiful summer resort which has been a joy to great multitudes. He built the Methodist Church there, and spent his summer vacations on these enchanting grounds, greatly enjoying the religious fellowship of his many friends. A few years since he gave his native town, East Bridgewater, the money to build a commodious and beautiful library building, which was dedicated a few months before his death.

Mr. Washburn was a man of much general information, and was a careful reader, from a young man, of the progress of his own church. He commenced taking Zion's Herald soon after conversion, and it has come to his home continuously for sixty years. It was a joy to his friends to go into his well-appointed and beautifully kept home and enjoy the family hospitality.

His end was very beautiful. The death messenger was not unexpected. It had been apparent to those communing with him oftenest that for the last few months he was ripening for heaven. His mind was lucid during nearly his entire sickness, and he fully comprehended the situation. When prayed with he entered most fervently into the spirit of the prayer. When talking with his friends he begged them not to hold him here, for he declared his work was done and he only waited for the chariot.

A brief service was held at the home, conducted by his pastor, on the morning of Feb. 18, after which his body was conveyed to the Methodist Church at East Weymouth, where a more extended service was held in the presence of a large gathering of his friends and former colaborers. Rev. Dr. L. B. Bates, Rev. J. B. Gould, and his pastor, took part in this service. His body rests in the beautiful cemetery in the town where he spent the years of his business life.

Geo. W. Mansfield.

Benner. — Ensign W. Benner was born in Waldoboro, Maine, March 15, 1827, the son of Nathaniel and Mary Benner, and died, March 25, 1899.

Mr. Benner came to Lisbon, Me., when a boy, and lived there until shortly after his marriage, when he moved to Monmouth and engaged in the hardware business, living there until about nine years ago, when he purchased a farm in Bowdoin. In January last he came to Mechanic Falls on business, and was taken sick with heart disease. Mr. Benner was converted in Monmouth some thirty-five years ago, and joined the Methodist Episcopal Church in that town, of which he has since remained a consistent member. His life has been a recommendation of Christianity, and he is greatly missed by a large circle of friends and relatives. He lived his religion every day and kept up family prayer morning and evening. He was much loved by those who knew him, made many friends and held them.

He was one of a family of five. Two brothers and two sisters still remain. His step-mother, who was much attached to him, and who has proved a mother indeed to the whole family, lingers in feebleness and much grief for her loss. He leaves also a wife and four children.

His sickness was brief — but four weeks. These were weeks of agony, but through it all there was no murmuring or complaining. Sustained by Divine grace, he bore all his pain with patience and fortitude. The testimony of his

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wife, who deeply mourns her loss, was: "He was a good man, a man of prayer; and during the whole of our married life he never spoke an unkind word." Those who weep for their loss do not sorrow without hope. They are comforted in the assurance of a glorious reunion never to be broken.

A. HAMILTON.

Varney. — Mrs. Emma C. Varney, a faithful member of our church in Mercer, Me., passed to her reward April 12, 1899, at the age of 60 years, 7 months and 10 days.

Mrs. Varney joined our church some time during the Conference year '94-'95, coming to us from the Freewill Baptist communion, since which time she has been a faithful Christian, an earnest worker, and loyal to the church. In her death we have lost one of our best workers. Our prayers are that her mantle may fall on some one left behind who may wear it with as good effect as did she.

Her many good deeds made Mrs. Varney popular throughout the town. In visitation, on the charge, I have heard many speak of her kindness and usefulness, especially in times of sickness. Notwithstanding the bad condition of roads, on the day of her funeral people came from all over the town to do her memory honor. The many friends, and also the Grangers, showed their love by their presence and tributes of flowers.

For three years Mrs. Varney suffered with a cancer; twice it was removed, as was supposed, by the surgeon's knife; and a third time it was treated by a burning process. The last treatment was an extremely painful one, yet never during her sickness did she complain. She was patient, trustful, courageous, and has won for herself a place of high esteem in the memory of her associates which will not be forgotten.

Before her death she made arrangements for her funeral. One of the hymns she selected was, "My Saviour First of All." She faced death as one of old: to live was Christ, to die was gain.

HARRY S. RYDER.

Wight. — Catharine, daughter of Abner and Catharine Benson, was born in Paris, Me., May 23, 1814, and died in her native town, March 19, 1899.

In early life she gave her heart to Christ and her name to the Methodist Episcopal Church at North Paris, and in 1866 she gave her hand in marriage to the late Rev. Marcus Wight, of the Maine Conference, and labored with him on the following charges: Scarboro, Elliot, Goodwin's Mills, Cornish, West Baldwin and Naples. Since the death of Mr. Wight, in 1875, she has made her home in South Paris except two years in Bethel and a few months at Paris Hill, where she died.

Mrs. Wight was a devoted Christian, having a strong love for the church of her choice, and interested in all its work, attending its services whenever she was able. She was also much interested in the deaconess work and in foreign missions.

Although she had been in feeble health for several years, yet she was very comfortable most of the past winter until her last sickness, which was very short. She was about the house on Wednesday, was seized with pneumonia, and died on Sunday evening.

Her funeral was attended by her pastor, on March 23. A good woman, full of faith and good works, has gone to her reward, and many friends mourn their loss.

I. A. B.

Putnam. — Tryphena J. Putnam, wife of Judge G. W. S. Putnam, and daughter of Enoch and Sally Kingsbury Remick, was born in Elliot, Me., March 21, 1829; was converted and joined the Methodist Episcopal Church at the age of twelve; married Judge Putnam, Dec. 30, 1856; and died at her home in York, Me., April 9, 1899.

She leaves a husband, a sister, and five children (one the wife of Rev. J. M. Frost, of Bangor,) to await the call that shall reunite them.

For the last twenty years Mrs. Putnam was an almost helpless sufferer from muscular rheumatism. She never murmured or complained. Her life of fortitude and faith was a constant benediction to all who knew her. One of the occasions for special rejoicing in the church was when the wheeled chair with its invalid occupant was rolled up the aisle. She was a special favorite with the children and young people, and when a cottage meeting was held at her home there was sure to be a large number of youth present. She reached her seventieth birthday a few weeks before her last brief illness, and on that day wrote in her diary some lines which expressed the beauty and simplicity of her trust in God.

Her last words, spoken to the members of the family, who tenderly ministered to her, were, "I am going home." A saint has gone to rest, after wonderfully illustrating the power of the grace of God to sustain and beautify a life of patient suffering.

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Reception to Rev. and Mrs. J. W. Wadman

The vestry of Epworth Church, Cambridge, was filled Tuesday evening, May 16, with people from the church and friends from several suburbs of Boston. The occasion of this gathering was a reception given by the Ladies' Society to Rev. J. W. Wadman and his wife. It was the spontaneous expression of the affection of the many people to whom Mr. and Mrs. Wadman have endeared themselves during their year of furlough spent in Cambridge, where they have made their church home at Epworth. No more genuine love and respect could have been shown to a pastor and wife closing a five years' term of service. They have so won the hearts of all that it is with the greatest regret that farewell must be said, as Mr. Wadman returns to duty in Japan. The presence of such representatives of missions does more real good to the cause than many an impassioned appeal in behalf of suffering heathen. We are inclined to think the authorities at New York would do well to give more frequent furloughs, if thereby our workers in foreign lands may return home, and by the wholesome influence of their Christian character and service increase the popular interest in missionary work.

A year ago Mr. Wadman was comparatively unknown to us, but it was not long before his rare worth was recognized. Calls from many churches came inviting him to present the subject of missions. Wherever he spoke he gained new friends for the work, while at the same time cheering those already devoted to the good cause. The genial spirit and pure Christian manliness of the man convinced his hearers that whatever he represented was worthy of confidence and support. With such men as our leaders in the Sunrise Kingdom, the church may feel that her interests are in safe keeping; but, what is far more important, we may be sure that the religion of Jesus Christ must come with resistless appeal to the Anglo-Saxons of the East when interpreted by men of such high and noble Christian character.

Coming from Canadian Methodism ten years ago, Mr. Wadman joined our church and was immediately sent to Japan, where he and and Mrs. Wadman have done nine years of excellent work. For the last four years they were in Tokyo, where Mr. Wadman was connected with our publishing house. His chief work has been translation, but he has not confined himself to this alone. Two volumes of a Commentary on the New Testament in Japanese, prepared by him, have already been printed: a third volume will soon issue from the press.

At the recent session of our Japanese Conference, Mr. Wadman was appointed presiding elder of Hakodate District on the island of Yesso. This is a frontier region, and in the absence of good schools he has decided to leave Mrs. Wadman and the children in this country for the coming year. Mr. Wadman will leave Cambridge, May 29, and will sail from San Francisco, June 17. His home will be at Hakodate, a seaport in the southern part of the northern island of the empire. We wish for him a safe voyage, and abundant success in his new field of labor.

East Maine Conference Seminary

The president and agent of the Bucksport Seminary send cordial greeting to all who have been students in this institution, and hereby invite them to forward, at the earliest possible date, their address to Rev. G. G. Winslow, at Belfast, Me. As this invitation may not reach all who have been connected with this time-honored Seminary, will those who do receive it forward, as far forth as they can, the address of others whom they know to have been connected with it.

REV. J. F. HALEY, A. M., President, Bucksport.
REV. G. G. WINSLOW, Agent, Belfast.

Lasell Seminary

Dean Alfred A. Wright, of the Boston Correspondence School, has just finished a course of lectures at Lasell Seminary upon the "Art of Study." The lectures were psychologic in character, and set before the audience the various steps in the process of acquiring knowledge and the conditions necessary to each. These steps, Dean Wright said, are: Seeing, Observing, Attending, Understanding, Knowing and Remembering, to which, as the crown and completion of them, he added a seventh — Stating. Upon the nature and necessity of each of these the various lectures were based. The part played by the senses in acquiring knowledge, the necessity of the ability rightly to co-ordinate and accurately to remember the facts thus perceived, the methods of verification, the processes involved in the correct statement of the facts and truths so gained — these were points especially emphasized. Study such as brings the best returns was shown to be the result of keen and well-trained senses and an alert and systematic mind, working under the guidance of judgment and at the instance of the will.

— The Flag Series of W. F. M. S. leaflets, compiled by Mrs. O. W. Scott, are the daintiest and most attractive of anything we have seen in that line. There are six in the series, each a storehouse of "Facts from Foreign Mission Fields" — China, India, Japan, Africa, Korea and Thibet, and Papal Countries. The cover of each leaflet is tastefully ornamented with the flag of the country treated, in colors.

— Miss Mabel C. Hartford very thoughtfully sends a copy of the official Minutes of the fourteenth session of the Foochow Woman's Conference of the Methodist Episcopal Church, held at Foochow, China, Nov. 3-8, 1898. It is a very interesting and inspiring document.

— Dr. William H. Whitsitt, who succeeded Dr. John A. Broadus as president of the Southern Baptist Theological Seminary at Louisville, Ky., is no longer officially connected with that institution. Dr. Whitsitt's resignation from the presidency and from the chair of history was accepted a few days ago. He became the centre of a theological cyclone because he told the truth historically about immersion.

— Dr. George Adam Smith, whose Yale lectures we are now publishing, has appointments in Baltimore, at Vassar College, and at Western Reserve University. He will visit Boston in the early summer, and will probably make a trip to Canada before the commencement of his engagement at Chicago University, which covers the month of July.

— E. B. Stahlman, of Nashville, Tenn., the attorney who collected the celebrated Southern Methodist Book Concern war claim, has brought suit for $50,000 for libel against Rev. W. B. Palmore, D. D., editor of the *St. Louis Christian Advocate*.

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